

THE
Strong Man Armed not Cast Out,
BUT
Removed to a Stronger Hold:
VIZ. FROM
PROFANENESS to HYPOCRISIE.

OR,

An Answer to a Book, Entituled, *The Strong Man Armed Cast Out, and his Goods spoyled; Or, The Poor Man sitting at Jesus's Feet, Cloathed, and in his Right Mind.*

Written by *James Jackson*, formerly a Parish Priest, and afterwards a Teacher among the Independents: And now Walking with the People called Quakers, as he Testifieth of himself.

In which Answer is plainly Discovered the Ignorance and Darknes, the Delusions, and False Apprehensions of this *James Jackson*, Concerning himself, and the Churches, and Assemblies which he Disowns, and Separates from. And also the Erroneous Interpretations and Applications of the Scriptures, which he mentions in his Book.

Herein are also Discovered several Characters, plain Marks of those False Teachers that the Spirit speaketh expressly should come into the World in these last days.

Written for the Vindication of the Truths of the Gospel, the Stablishing of those who are in the Truth, and the Reducing of those who have Erred from it: And in all for the Exaltation of the Name of our Lord Jesus Christ.

By *R. A. Austen.*

1 John 3. 1. Try the Spirits, whether they are of God, for many false Prophets are gone out into the World.

Ila. 8. 20. To the Law, and to the Testimony, if they speak not according to this Word, it is because there is no Light in them.

Jer. 8. 9. Lo, they have Rejected the Word of the Lord, and what Wisdom is in them?

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Strong Men Armed not Cast One

BUT

Removal to a Stronger Field:

FROM

OF AN ENEMY TO AN ENEMY

OR

Admission to a Stronger Field

Removal to a Stronger Field

The new situation is a strong

field of action

and the new situation is a strong

field of action

and the new situation is a strong

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The Epistle to the READER.

IT is certain that *these are the Last Times*; and that *many False Prophets are gone out into the World*; Deceitful workers, Ministers of Antichrist, transforming themselves into the Ministers of Christ: It is time therefore, and our Necessary Duty, to try the Spirits whether they are of God; and verily here is one as dangerous a Person, with as subtil, insinuating Doctrine, as I ever yet met with. VVhen I had Read his Book, and Observed how he Exalteth and Magnifieth himself, and those of his way, as the *only Holy People in the World*; and Separateth from all the Godly, their Societies, and assemblies, of all perswasions, without Exception: and not onely so, but also vilifieth them, Ranking them with the wicked and unregenerate world, and how he asserteth and maintaineth a false Principle, That the true Light (meaning Christ) is in every Man and Woman; and is sufficient, being believed in, and Obeyed, to bring them to Salvation: and that whosoever will not Receive, and own this Doctrine, are accounted by him Enemies to Christ. VVhen I considered these things, with many other Lies in Hypocrisie and Blasphemies, mentioned in his Book, my Spirit was vehemently moved within me, and I said in my self, Shall this uncircumcised Philistine thus come forth, and Challenge, and Defie the Hosts and Armies

The Epistle to the Reader.

of the Living God, the Churches and Congregations of the Saints, more Terrible (in a Spiritual Eye) than an Army with Banners? I will Undertake him, in the Name of the Lord, in the Wisdom, and Strength, and Spirit of the Lord. Though I am but as one of the least of those many Thousands in the Churches of Christ: For why should he be suffered thus to *Blaspheme Christ and his Members*; them that dwell in Heaven; and falsifie, and pervert the Scriptures, to his own, and others Destruction, and no Man Discover to him the Error of his way; thereby to endeavour to pluck him as a Brand out of the Fire, and to save his and others Souls out of the hand of the Destroyer? Therefore have I in the sincerity of my Heart (and in Pity and Compassion to those many plain-hearted, and well-meaning People among the Quakers) endeavoured to Discover the Mystery of Iniquity that works strongly, and subtilly; and to *separate the Precious from the Vile: Truth from Error, Light from Darkness*; that they and we may know where we are, what Paths we walk in, and whither they tend; That finding our selves in him who is the way, the Truth, and the Life: we may abide in him, and walk in him unto the End.

Ra. Austen.

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THE
Strong Man Armed not Cast out,
 BUT
Removed to a stronger Hold:
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 PROFANENESS
 TO
 HYPOCRISIE.

WHen Man at his first Creation came out of the Hand of God, he was then a Holy, and a Righteous Creature: But we all know (to our sorrow) he lost that *Holy state*; and now, and since then, he is by *Nature a Child of Wrath, and an Enemy to God*, in his mind as far off from him, and most unlike unto him: So that there is no Recovering that Holy, and Happy Estate again, to have *Fellowship and Communion with God, but by Regeneration and Conversion*; from this Carnal state, to a New Spiritual state; by true Repentance and Faith in Christ, wrought by the Mighty Power of the Spirit of God, in those whom he (according to his determinate Counsel and foreknowledge) calleth in due time unto himself; in whom he (by degrees) destroys the works of the Devil, the *Image of the first Adam*, and Creates;

and works, the *Image or Nature of the Second Adam Jesus Christ*, in Righteousness, and true Holiness; or as it is in some other Expressions in Scripture, he casteth out the *strong Man Armed*, that keepeth the House, and Divideth the Spoils, when this *stronger than he* cometh, he turns out this first *strong Man* (though Armed, and in his strong Hold of every Faculty of the Soul) and Enters himself, and takes Possession of the Soul, and turns all to his own Use and Interest, even for his own Glory; the Exaltation of his Free-Grace, and that for ever.

Now, here comes *this great Question* to be Debated and Determined, Concerning the Person here mentioned, *James Jackson, Author of the Book Entituled, The*

Strong Man Armed cast out, (which also Comprehends and includes all others of his Mind, with whom he hath now joyned himself.) He is strongly perswaded (it appears) That the *strong Man, the Devil*, with all his wares and works, is cast out, and that *Christ* is entred, and dwells in his stead.

He tells us in his Epistle to his Friends and Relations, what an *Ungodly, Dissolute, Debauched, and Extravagant Course of Life* he had Lived, against all *Counsels, Admonitions, Reproofs, Vows, Promises, and Engagements*, breaking all these as so many Bonds and Fetters (alluding to the poor Man that was possessed with Devils, and Bound with Chains and Fetters, and brake all in pieces, and no Man could tame him.) So did he, to the grief and wounding of his dear Friends. But the Lord working mightily, and *Revealing his Son in him,*

him, (he saith;) and making a wonderful and great Change, he would not eat his Morsels alone, but thought it his Duty to Communicate these things to his Friends and Relations, and to tell them what great things God hath done for him, and hath had Compassion on him, in turning him from Darknes into his Marvellous Light, and from the Power of Satan, into the Kingdom of his dear Son.

So that now our work is to bring him and his works to be Weighed in the *Ballance of the Sanctuary*, and to try them by the true *Touch-stone*, whether they be true Metal or Counterfeit; for many Foolish Builders Build upon the Sand, and not upon the *Rock*: Yea, and some that Build upon the firmer *Foundation*, yet they Build much *Wood, Hay, and Stubble*, instead of *Gold, Silver, and Precious Stones*; 1 Cor. 3. 13. but every Man's work shall be made Manifest, for the Day shall Declare it, because it shall be Revealed by Fire; And the Fire shall Try every Man's work of what sort it is. Now, this Fire is the Spirit of God speaking in the Scriptures; if Men speak according to his Mind and Will, then it is the Truth; but if they speak, or Act otherwise, then it is not according to Truth, but is from a *False Spirit*: That is, either from the Devil (the Spirit that worketh in the Children of Disobedience) or from a Man's own Spirit, or from both.

Therefore, that we may know which to follow, when Men Differ and Contend about things, this is the sure and onely way, (according to the *Apostle's Counsel*) to try the Spirits, whether they are of God, or not, 1 John 3.

But it may readily be asked, how shall we know the Spirits; which is which; which is the true

Spirit, and which the *false*, when they speak in men different things, who disagree in their Sayings and Apprehensions?

I Answer; That the Spirit of God speaking in any Man, or if any Man speak by the Spirit of God, he speaketh according to what he hath already spoken, and not contrary: That is, according to what he hath already spoken *in the Scriptures*, by those Holy Men of God that wrote the Scriptures, and were *Inspired by the holy ghost*; and if any man speak contrary to what the Spirit of God hath already spoken, and Revealed in the *Scriptures*, he is a Lyar, and speaketh from a *false Deluding Spirit*, and not by the Spirit of God.

The Apostle *Paul* tells us plainly, 1 Cor. 2. 13. *We speak things which the Holy Ghost teacheth*, comparing Spiritual things with Spiritual. *Paul* had the Spirit of God, and spake and taught by the Spirit of God. But if a Natural Man (one that hath not the spirit of Christ in him) doth go about to compare spiritual things with spiritual things, he is sure to mistake, and speak Erroneously; *For the Natural Man* (as he there saith) *perceiveth not the things that are of God, neither can he know, or perceive them, because they are spiritually Discerned*: That is, they are seen in the Light, and by the Discovery of the Spirit of Christ, the true Light, and not otherwise.

So that this being laid down as a Ground and Foundation, an *Infallible truth*, as it is; we may then proceed to the *Examination and Tryal of the Spirits and Doctrines of Men*; for no Man speaking by the spirit of God, will, or can speak contrary

trary to the Scriptures; if he do, let it be Rejected: *Paul saith, If any Man Preach any other Gospel than that which we have Preached unto you, let him be accursed*; yea, if an Angel from Heaven bring any other Gospel than that ye have Received, (and is written in the Scriptures) let him be Accursed.

He saith, not onely let him or them be Disowned, and Rejected, but let him be *Accursed*: so Zealous was he, and so shou'd we be to hold fast, and maintain the *Doctrine of the Gospel*, the Scriptures, given out by God himself, spoken and written by the Men of God, in their Day, and Generation, by the immediate Dictates, Teachings, and Movings of the Holy Ghost, the Spirit of God, so that (as was said) whatever Spirit it be (in whomsoever) that speaketh contrary, or not according to the Scriptures, is to be disowned, and rejected, as false and erroneous.

Now therefore, here comes in the Tryal of Particulars; the several Doctrines, Opinions, and Practices of Men, of any perswasions whatsoever: Either they speak according to the *Spirit of God in them*, or from *some other Spirit*; if they speak from the spirit of God in them, then it must needs be according to what he hath already spoken, (as was said) for he is one and the same Spirit, and changeth not: But if it be otherwise, then it may be said, as *Paul said of some in his Time, This Perswasion cometh not of him that calleth you, Gal. 5.8.* it cometh not from the Spirit of God, but from a false and Deluding Spirit.

And here now is thy Tryal and thy Judgment, *James Jackson, Author of the strong Man Armed cast out*; and all that are of thy Mind and Way;

who speak contrary to what the Holy Ghost hath spoken already in the Scriptures, as is hereafter shewed in several particulars.

1. Strong Man Armed, p. 3. First, That Spirit in thee Declares to all People, That thou art now *Converted*, and *turned from Darkness to Light*, and from the power of Satan unto God; that thou art changed from a wicked Profane course of Life, unto a Holy Life, walking with a Holy People, and that thou hast left off to be a *Parish Priest*; yea, and after that, hast left off from being a *Teacher among the Independents*, and hast disowned, and forsaken the Congregations and Assemblies of the Independents; and art now come and joyned with the People called *Quakers*. And thou tellest us, That these are the *only Holy People of God upon Earth*; and that all other *Churches, Assemblies, and Congregations* (Naming the *Presbyterians, Independents, Baptists*, and others) are out of the way; and that though they differ in *Forms or Perswasions*, yet they agree in the *same Faith, Foundation, and Root*.

Ans. For Answer hercunto briefly; I shall not speak to Reproach thee, or rail upon thee, or any of thy way, as thou hast done against many of the Precious Saints in the Churches of Christ, saying of the *Independents* (whose Assemblies thou hast forsaken) That there was sufficient ground for thee to separate from the Tents of those ungodly Men, their Teachers, who are no better than *Filthy Dreamers, Blind Guides, and Belly-gods*, which belch out nothing but *Lies, Slanders, Blasphemies, and evil speeches* against Christ, his Ways, Truths, and People; and this (thou sayest) thou seest,

seest, and declarest against them in the Light. I say, I will not bring against thee *Railing Accusations*, as thou dost against others; but *the Lord Rebuke thee*, and that *Lying Spirit* in thee, and Convince *thy Spirit* of the Truth.

Concerning thy leaving off to continue a *Parish Priest*, thou didst well; but thou hadst done better if thou hadst never undertaken it; for there are too many such *Priests*, like the *Priests of Old*, the *Sons of Eli*; who (by reason of their wickedness) made the Sacrifices of the Lord to be Abhorred: There are many in these Days of the *same Tribe*, who make the *Gospel of Christ*, his *Ways*, *Truths*, and *People* to be evil spoken of; yea, they make the *Name of Christ* to be *Blasphemed*, and his *People Reproached*, even through them, and by their means; And making others, who are the *true and Faithful Ministers and Ambassadors of Christ* to be evil spoken of, *Reviled*, and *Disowned* for their sakes, and because of them; yea, more, They Occasion *Separations in all parts of the Land*. Wo unto them, for they have gone in the way of *Cain*, and run greedily after the *Error of Balaam for a Reward*, and get into the *Priests Office*, that they may eat a piece of Bread, that they may get a Living by it: Many of them more fit for the *Cart*, or the *Plough*, than the *Pulpit*, having neither *Gifts of Nature*, nor of *Grace* fit for the Ministry. Men that never *learned Christ*, were never *taught of God*, and how then can they Teach others? Nay, instead of *Instructing* others in the ways of *Life and Salvation*, they by their *wicked Examples* draw them down to Hell, they are the *worst of Men upon Earth*. I have *Indignation* against such, and am greatly grieved for the *Misery* of those poor *Ignorant Souls* of their

Parishes, who are like to *perish for lack of Knowledge*; the Blind leading the Blind, both will fall into the Ditch: The Lord Remove them, or Reform them, and give *Pastors* after his own heart, according to his Promise.

And for this I Commend thee, *James Jackson*, that thou didst leave off thy *Profaneness*, and also deceiving the People as a *Parish Priest*.

The Strong Hold of Hypocrisie is stronger than that of Profaneness.

But now take heed, lest thou art not yet deceived, in the state and condition thou art now in, lest the *false spirit* be not too subtil for thee; lest *Satan (that Strong Man Armed)* having quit one *Strong hold*, be not got into another that is stronger than the former; for certain it is, the Devil's power and policy in a way of *Gross wickedness and profaneness*, is not half so strong a hold as the *strong hold of Hypocrisie*: Where Reason, Natural Conscience, all outward Occurrences, Moral, Civilized Persons, all can readily Reprove, and help to draw a Man out of such an Estate; but the *strong hold of Hypocrisie*, and Erroneous persuasions and Practices, in a way of Religion, is more Dangerous, and a stronger Hold; where nothing but the *spirit of God*, and an *enlightened Understanding* to discern the Truth of the word of the Gospel, can instruct a Man, especially when a Man hath passed through many, or divers States, Forms, Opinions, and persuasions, and at last hath pitched upon one that he Judges and Concludes doth Exceed all the former; if yet this be false, and he know it not, he is then in greater Danger than ever, seeing his own *Natural Reason*, and his *Ignorant dim-sighted Conscience*, confirmed by the *strong delusions of Satan*, (that spirit

spirit that worketh, and Ruleth in the Children of Disobedience, do all concurre and joyn together, and hold the poor soul in Bondage under Darknes, which is by many taken for the *true Light of Christ*.

I say, Take heed of being deceived in these things, thou and thy Friends; for I say, the *strong hold* of the Devil, in a way of *Profaneness*, is not *so strong* as his *strong hold* in a way of *Hypocrisie*, or *false Worship*; this is Evident both by Scripture and Experience. Christ told the *Pharisees*, who were Zealous in a way of *Hypocrisie*: That *Publicans and Harlots*, (great and gross sinners, in a way of *Profaneness*,) should enter into the Kingdom of Heaven before them, *Mat. 21. 31*. And that I may shew my true Love to your souls (whether you will Accept it or no) I will Endeavour to shew unto thee and them, things in a clearer Light than yet shines in you.

Thou sayest, *the strong Man Armed (the Devil)* is cast out of thee, *and Christ a stronger than he*, is come in, and now keeps the House: How is this made manifest? Thy saying so does not prove it, but thy *Sayings*, and thy *Doings* prove the contrary; and this I shall make good, both by *positive Scripture*, and by *Example*.

If any Man be in Christ, he
is a New Creature, 2 Cor. 5.
17. He that is *Converted*,
and changed from the state of

The New Creature
doth Evidence it self
where it is.

Nature, to the state of *Grace*, out of whom *Satan* is cast, and *Christ* come in; he is *New* in his *Understanding*, *Will*, *Affections*; yea, *New* in his *whole Life and Conversation*: But now it appears plainly, that thy *Understanding* is still *Old*, the
same

same Ignorance, Blindness, Darknes remains upon it, as is in all *Natural Men*; and this is seen, and manifest by thy *false Interpretations of Scriptures*; and Secondly, by thy *false applications of them*, in Applying those Scriptures to the *Saints, true Believers, Members of Christ*, as do belong only to the *unregenerate World*; such as are yet in the *state of Nature*; neither art thou changed in thy *Will and Affections*, they are not yet *New*, but according to the *Old Nature* in all *unregenerate Persons*, as plainly appears in that thou shewest forth no *true Love* to the *Lords precious People, Members of the Body of Christ*; but contrariwise, *disownest them, and separatest from them*; nay more, thou dost *Re-vile them, and falsly speak evil of them*, as is plainly seen in many passages of thy Book: And as for thy *Love and affections towards Christ*, it is *Love* but onely in *Tongue, in Word, and Profession* onely, not in *Truth*. Thou professest that thou *Knowest, and Lovest him*, but indeed thou *denyest him*, in denying of his *People*, and disowning of them, for he hath said, *He that Despiseth you, Despiseth me*; nay more, Thou, and those of thy way, *Deny and dishonour Christ*, in that ye set up *his Creature*, and Adore it, and Worship it, *for Christ*, and call it *Christ in you*; and so make the *Creator* and the *Creature* all one.

Now, seeing thou art an *Old Creature* still, both in thy inner Man and outward Man in thy Conversation: How canst thou think thou art *changed*, or that the *Strong Man Armed* is cast out, but rather that he is Removed to a *stronger hold*.

Nay, further; Let us try *Paul's Example* a by another *Touch-stone*, whether thou art true Gold or no:

Looking-Glafs.

Paul,

Paul, we know, was once in a *Carnal state*, in a *state of Nature*, in *Darkness*; but was *Called*, and *Converted*: And we see, he shews forth, and manifests to all, that *his state was changed*; for he soon after, *prayed earnestly to God*, and he *Preached the Gospel*, he stood up *Zealously to Preach that Jesus*, which lately before *he persecuted in his Members*: He *Banished them*, and *Imprisoned them*, and did many mischiefs to them; yea, and thought verily he did well, and that he ought to do many things against *Jesus of Nazareth*; and this was from the *Light within*, which thou and thy Friends say, is in every *Man and Woman*, and which ye adore for *God and Christ*: But when he was *Converted*, this *Light* was known to be but *Darkness*, by the *true Light*, *Jesus Christ*, when he shined into his soul; when this *Sun of Righteousness* arose, it scattered his *Darkness*.

Now, Compare thy *Change and Conversion* (as thou callest it) with *Paul's Conversion*, for his was true, and see how like thine looks to his, or how unlike it; and thereby thou and others may gain Instruction. Thou and others may plainly see how much thou art Deceived, in that thou thinkest, and say'st, *The strong Man armed is cast out of thee*.

Do but look thy self in this glass of the *Example of Paul*, and thou wilt see thy self like him, as he was before his *Conversion*, as like him as one *Man can be like another*: But if thou lookest thy self in the *Example of Paul* after his *Conversion*, then thou art no more like him, than an *Ape is like a Man*; perhaps, some dark shadows, and simple Resemblances, some seeming likeness, but nothing of *Truth or Reality*, in any *Spiritual Respects*.

Paul before his *Conversion* Raged against the
Saints,

Saints, and was very bitter against them; but afterwards when he was *enlightened and Converted*, he joyns himself to them, is one with them, and counts it a great and precious Priviledge so to be: He Preached to them that Jesus whom before he knew not; but Persecuted him, yea, he is tender of them, and Nourisheth them, and Cherisheth them, as a Nurse Cherisheth her Children.

Now, consider with thy self, *James Jackson*; dost thou do so? dost thou shew forth these clear Evidences of *Conversion* and a *New State*, as *Paul* did? if so, then thou hast good grounds to believe that the *strong Man* is indeed cast out; if thou say it is so, then tell me, what meaneth this Bleating of the Sheep, and Lowing of the Oxen which I hear? What meaneth thy loud out-crys, and Clamours against the Lords People; thy Railing Accusations against all the Churches and Congregations that are not just of thy Mind? Is this *Cherishing them as a Nurse cherisheth her Children*, as *Paul* did?

Paul Fed the Young ones, and the Weak with Milk, and tenderly dealt with them, untill they were able to Digest stronger Meat. Thou regardest not the Weak, nor the Young, no, nor the Strong, but Cryest them down all, as Deceived Persons, in Darkness, in *Babylon*, as *Paul* did before his Conversion: So this proves thee to be like him before his Change; and consequently, that the *strong Man armed* is not yet cast out of thee, but removed to a stronger hold.

If thou say, Nay, but I Own, and Love, and Cherish the Holy People of the Lord, unto whom I am now joyned, which is a good Evidence of my Conversion and Change.

It

It is Answered; That if it were supposed, and granted, that those People with whom thou walkest, were indeed the People of the Lord, (as I hope many of them are, who know not their false Doctrines, for I will not be severe, as the manner of some is, to Condemn all, for the Errors of some amongst them) yet art thou far short of *Paul's Spirit*, who owned *all the Saints*, though under *Different Forms*: To the *Jews*, he became *as a Jew*; to the *Greeks*, as they; to those *under the Law*, as *under the Law*; to those *without Law*, as *without Law*; he became *all things to all*, in such Indifferent, Un-commanded things as *Forms* are, that so he might gain them to Christ.

But thou cleavest to a *few*, and many of them under *strong Delusions*, and there thou helpest to strengthen their Deceived Minds in Errors; Deceiving, and being Deceived: Why art thou not a *Follower of Paul herein*, as he beseeches all to be; as *he is a Follower of Christ*? Now, Christ Owns, Loves, and Accepts *all his People*, under *all Forms*, being United to him, as *Members of his Body*; Worshipping of him in Spirit and in Truth: So the Apostle tells us, *In every Nation* (though they are not one in their Forms, there being several in this Nation) *he that feareth God, and worketh Righteousness, is accepted with him*. Now, how are we *Followers of Christ*, or of *Paul*, herein, if they are not Accepted of us also?

The Apostle *Paul* was Exercised with such *proud, self-conceited, troublesome persons*

Proud Professors in *Paul's Time* Reproved.

in his time, as are now in ours; and he deals with them, and Reproves them, even for this very thing that I am now speaking of, that
is,

is, *Highly esteeming of themselves, and Despising others*; as we see, 2 Cor. 10. 7. some High, Proud Persons, that Commended themselves, and valued themselves above Paul, and those that were of his Assemblies, they thought that they themselves were the *only people of the Lord*; but as for Paul and his Followers, they had no such perswasion of them; But the Apostle Reproves them, and tells them they have as good grounds and Reason to think as well of him, and those with him, as of themselves, 1 Cor. 10. 7.

If any Man think that he is Christs, let him think this again, that as he is Christs, even so are we Christs; let them have as good an Opinion of us, as they have of themselves, for they have as good grounds for it.

But (saith he) they are a People that look upon some things in Themselves, but take no Notice of any good in Us; and so they *Measure themselves by themselves, and compare themselves among themselves*, and in so doing they are not wise, v. 8.

Howsoever we know our *Measure*, and our *Time*, our *Gifts and Graces* that God hath given us; and although they think *highly of themselves*, and but *Meanly of us*; yet we know, that *not he that commendeth himself, is approved, but whom the Lord commendeth, as v. 18.*

Is it not so in our Days? are there not a People among us, who have *high esteem of themselves*, and that think of themselves more highly than they ought to think, that account themselves the *only Holy People of the Lord*, and all others to be of the *World*; and cast off, and disown, and separate from all other *Societies, Communities, Congregations, and Churches of the Saints, and people of God*, in
all

all the World, and *Measuring themselves by themselves, and comparing themselves among themselves,* are thereby grossly mistaken, and misled; they Commend and Applaud themselves above all other People, as being in the right and true way, and all others out of it; but *not he that commendeth himself is approved, but whom the Lord commendeth,* and approveth, he shall stand, and be accepted. v. 18.

Now, let us consider the ground and cause of all this; Apostacy from the Faith; what it is.
whence is it that many have such high thoughts of themselves, and Despise others better than themselves: The Apostle tells us, and the Spirit hath spoken it expressly, and plainly, that *in the last days* (which are these we now Live in) *Men shall depart from the Faith,* that is, from Faith in the Doctrine of the Gospel (not from *Justifying Faith*) and shall give heed to *Seducing Spirits, and Doctrines of Devils;* they having once departed from the *Doctrine and Truths of the Gospel,* they shall then give heed to *Seducing Spirits, and Doctrines of Devils;* they shall slight, and make light of the *Scriptures,* and then shall give heed to *seducing spirits,* a spirit within them, yea, many spirits are watchful to insinuate into such a mind, as take no heed to the *Scriptures;* for in such a Frame of Mind what should direct them; what *Touch-stone* or *Rule of Tryal* can they have (when the *Scriptures* are laid aside) of *what spirit* speaks in them? In such a case Men often think it is *the spirit of God,* when it is but a *seducing spirit,* who hath Transformed himself into an *Angel of Light;* and resembles *the spirit of God,* under the pretence of Holiness and Truth: In some things that are like Truth, it Resembles it, but is not so: And hereby their
Weak

Weak and Dark Minds are misled and deceived: For the Devil does often in many things, speak the very Truth, but it is with an intent to deceive in other things that are of greater Moment and Consequence; like cunning, deceitful Tradesmen, who bring forth, and shew some *good and right Commodities*, that so amongst these they may put off their *counterfeit Wares* the better, and with less suspicion.

The Spirit within known by the Scriptures.

Now, know this; That men shall not be able to know the *false seducing spirit* from the true, but by the *Fruits and effects of it*, and by trying it by the *Spirit of God speaking in the Scriptures*; and by these it may be known, and not otherwise. And hence it is, That many in our Days finding and feeling *strong impressions and impulses in their minds*, and not Examining of them, and trying of them by the *spirit speaking in the Scriptures*, do erre grossly, and are misled by them, both in Doctrine and Practice: They give heed to, and are carried away with the *present Impression, moving in their minds*, looking upon it immediately, by, and in it self, as *Christ the true Light*, speaking in them, when oft-times it is a *seducing spirit*.

Quest. But if it be asked, How then shall we certainly know the Impressions of the *seducing spirit* in our minds, and the Impressions of the Spirit of God?

Ans. The *Spirit of God*, which is given to them that Believe, Instructeth them how to know *its own Operations*.

First, by Comparing these immediate Impressions in the Mind, with what is already written in the Scriptures, dictated by the same spirit, concerning the

the same things now in the Mind or Judgment; therefore we ought to compare them together, and Examine whether they agree, and are one and the same: if the Impressions of the Spirit in the mind be contrary to the Spirit speaking in the Scriptures, we may then be sure *it is a false and a seducing spirit*; but if it be the same with the Spirit in the Scriptures, and confirmed thereby, then it is *the true spirit*.

The Spirit of God gives (more especially to some of his People) the Gift of *discerning of spirits*: As we see, 2 Cor. 12. To another he gives the *Discerning of Spirits*: And it is by this means afore-mentioned.

And Secondly, we may know *the true spirit from the seducing spirit, by the Fruits and Effects of it*; we may know *Causes by the Effects*, as in Nature, so also in Grace.

Causes known by Effects.

And therefore when we are doubtful what Spirit it is that speaketh in us or others, let us try it *by the Effects, the Fruits that it produceth*; for every Tree is known by its own Fruits: The Effects and Fruits of the Spirit of God are such as the Scripture tells us of in many places, as in the 5th. Gal. *The Fruits of the Spirit are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Patience, Humility, Temperance, &c.* Our Lord Christ, the Head, who was filled and Anointed with this Spirit above his Fellows, what Effects did it work in his *Humane Nature*, as our Mediator, he tells us, Mat. 11. 28. *he is Meek and Lowly in heart*; and again, 2 Cor. 10. 1. *I beseech you by the meekness and gentleness of Christ*: What wonderful *Humility* did he shew forth in all his Life amongst us; and in that astonishing Example of Washing his

Disciples Feet: And though he were a King, yea, the King of Kings, yet behold he came Meek and Lowly, Riding upon an Ass, and so tender of his Young Lambs, his Weak ones, that he carries them in his Bosom, and gently leads such as are Young and tender; he will not break the bruised Reed, nor quench the smoaking Flax: Though Faith be but as a grain of Mustard-seed, it shall be watered to grow up and increase to more strength.

Now, the like *Effects the same spirit works in his Members*, (in every one in their Measures;) Paul fed his New-born Babes *with Milk, and not with Meat*, because they were not able to bear it; and *cherished them, as a Nurse cherisheth her Children*, often weeping over them, Travelling from place to place to strengthen the New gathered Churches, Teaching, and Instructing them in those two great, and chief Doctrines, *Faith in Christ, and Love to all the Saints*. So the Apostle John, the same spirit brought forth *the same Fruits and Effects* in him, *1 John 1. I have no greater Joy, than to see my Children Walk in Truth*. And Teacheth Love, Unity, Peace, Fellowship, and Communion with all the Saints; And so are all the Children of God thus inclined by *the same spirit*, they shew forth the same *Fruits and Effects*, in their Degrees and Measures.

But now on the contrary, consider, *The false seducing spirit* brings forth in its Followers the quite contrary *Fruits and Effects*, as we plainly see amongst Men: And hence are those high and proud Conceits and Apprehensions of themselves, their Ways, their Doctrines, as *better, above, and beyond all others; being free from sin, and become perfect*; saying in Effect, stand further from me, I am Holier than thou: Despising that Low, Childish
Doctrinē

Doctrine of sin abiding in us, in the remainders of it, whilst we Live, though the Power and Dominion of it be Destroy'd. I say, these *Fruits and Effects* spring from a *Cause* like unto them, whereby we may safely conclude what the *Cause* is; so again, when we see Men *Separating from others better than themselves*, leaving, and forsaking other Assemblies and Congregations sound in Doctrine, and Holy in Life, and Conversation (excepting common, un-avoidable Infirmities) we may be sure hereby, that *this is from a seducing spirit*; not from the *spirit of God* (whose contrary *Fruits and Effects* we heard before.)

As Solomon, by his Wisdom given him of God, plainly Discerned, and knew the true Mother from the false, by this

The true Spirit is for Unity, the false Spirit for Division.

very thing, by this clear Evidence: She that was for *Unity*, and for *preserving together*, and *Nourishing* the parts and Members of the Child, was the *true Mother*: But she that was for the *Dividing of the Child, and separating the Members of it*, he knew by that, she was the *Harlot*, and not the *true Mother*: Just so it is in this Case; The *true spirit is for Unity, Love, Fellowship, and Communion with all the Members of Christ*, as Occasion and Opportunity is, but the *false seducing spirit is for separation*, and *Dividing the Members of Christ's Body*, upon one pretence or another.

And herein it is too manifest, that not onely some in our Days are more grossely guilty; but also many of the *true Members of Christ* have been deceived, and carried away very far by *this deluding and seducing spirit* (through the remainders of Pride, and self-love in them) and have thought it their

Duty to separate from others of their Brethren, upon slight, weak, and insufficient grounds and Causes; by which they have greatly Displeased, and Offended their Head, Jesus Christ, and wronged their fellow-Members: And as an Evidence of his Displeasure, and a just Correction upon them, he hath permitted a People in these days to separate from them all, and to disown them all; which I am perswaded is one End God hath in suffering these People to appear in this day; which as from God is a just Retaliation, to do to them, as they have done to others; the same Measure they have meted to others of their Brethren, is now Measured to them again: Seeing no Rules in Scripture, nor Councils, nor Intreaties of their Brethren would perswade, or win them to be of one mind, and to keep in Fellowship together; this now comes at last as the greatest and sharpest Reproof and Correction of all the former; I hope, and desire they will consider it, and Learn from it; to hear the voice of God's Rod, as well as of his Word, and be Instructed thereby.

And now having Tryed the *Author of the strong Man armed* cast out, and proved that *the strong man is not cast out, but removed to a stronger Hold*; let us proceed further, and make it appear also by divers other Proofs and Evidences, taken out of his own Book, (which also are sufficient to convince all others of his Mind and Way) that they may plainly see (if the God of this World hath not blinded their Minds, and hid plain and clear Truths from them) the *false and unsound Foundations* which they Build upon, as well as the *Wood, Hay, and Stubble*, which they Build withal, both as to their *Opinions and Practices*, in esteeming themselves the only Holy People of the Lord in this Day, and
 Despising,

Despising, and Condemning those that are *indeed the People of the Lord.*

First then; This Author tells us, what he, and the People with whom he now Walks, have attained unto above all others from whom they separate. The People *(the Quakers)* he saith, Build upon a true and right Foundation, the Rock of Ages; Christ in us the hope of Glory; but all other Professing People in the World Build upon the Writings of Men, and all of them are strangers to that one Spirit, which gave forth the Scriptures. See *strong Man Armed, &c.* p. 12.

1. The Quakers Attainments above others.

1. In the Foundation.

In Answer to which, I say plainly; That if this were Truth which He hath spoken, I would separate also, and Build upon the same Foundation which he says they Build upon: But he hath herein spoken falsely, and that in a double Respect. 1. In Respect of themselves. 2. In Respect of other Professors, the Churches of Christ. As for themselves, such of them as Build upon the Foundation, the Light within every Man and Woman, and believe in it, and Obey it, and look for Salvation from it, as they Profess to do, such Build upon a false and unsound Foundation, and not upon Christ, the only true Foundation.

Secondly, As for the other Professing People, from whom they Separate, he hath belyed them also grossly, in saying, they Build not upon Christ, the true Foundation; for it is the chief and Fundamental Doctrine which they Preach, and Teach in all their Assemblies and Congregations, according to the Word and Gospel of Christ: And upon which

we are sure many thousands have *Built, by the Guidance, and Teaching, and Operations of the spirit of the Lord, and are by the same spirit joyned, and Whited in a firm and everlasting bond and Union to Christ; whereby we have Light, Life, Vertue, Strength, Wisdom, and all Grace from this Root and Fountain, our precious Lord Jesus Christ.*

2. Strong Man Armed, p. 13.

This Author proceeds further, and tells us, That the *Faith of the People called Quakers is the Faith of the Son of God, Jesus Christ is the Author and Finisher of it; it renews the whole*

Man. By this Faith sin is subdued, slain, and Mortified perfectly; the heart purified, the World conquered, the Soul Sanctified, justified, and Saved perfectly: But the Faith of all others is an *Unholy, Dead, Imperfect Faith; it Sanctifies but in part* (as they say) and so will never save to the uttermost. Thus far he.

Ans^r. Here is another double gross untruth, both as to themselves and others: If their *Faith* be the true Justifying, Saving Faith of God's Elect, then it would Evidence it self by the *Fruits and Effects of Faith*, which the Scriptures speak of, and all the Saints Experience in their Measure; as might be made evident in particulars: It would (as it does in all true Believers) *purifie the Heart, and work by Love; to God, to his People, to his Word and Ordinances, to all the things that are of God.* But fine Words and Professions will not prove, or evidence true Faith.

This Author does plainly manifest to a Spiritual Eye that that which he calls *Faith* in himself, (and in such as are like him) is but *presumption*, wrought by the great Deceiver, the *seducing spirit*, in weak, Ignorant,

Ignorant, Proud Hearts and Minds; for it hath not *purified their Hearts*, neither doth it *work by Love*, but on the contrary; their Hearts are yet *Dark, Blind, Ignorant of God, of themselves, of the Truths of God, of the People of God*; they know not the Difference between *Nature and Grace*: They call *Natural Conscience and Reason* (which is in every Man and Woman by Nature) *God, Christ, his Spirit, the true Light*; which will Save and Justifie whosoever hearkens to it, and believes in it. I say, Faith hath not Purified their Hearts from *this Blindness and Ignorance*, nor from *Pride, Self-love*, and many other Corruptions, Manifest, and Evident in, and amongst them; as any gross sins or Abominations are in the Profanest Persons in the World.

Neither does *this Faith of theirs* (which they boast of) work by *Love*; *Love to God, Love to all his People, to the Law, and Word of God*, as it did in *David*; *O how I love thy Law! it is my Meditation continually*, Psal. 119. but they Love not the Scriptures, neither are they led by the *spirit* speaking in them, but by a *false spirit* speaking in themselves, contrary to the spirit in the Scriptures. And as for their *Love*, it is but a *self-love*; it confines it self to *their own party*, that say as they say, and do even as they do, that are one with them in the same things; and in the Pride of their Hearts reject all others, though the most eminent Saints upon the Earth.

How far then is *this Faith of theirs* (which they boast of, accounting it far better than all others) from *purifying their Heart perfectly*, as he there says; that hath not yet purified it from these gross and apparent Corruptions and sins; as *Ignorance*,

Pride in a high Degree, Self-love, Hatred, Despisings, Disowning, Scandalizing, and Separating from the Lords People of all perswasions, though Select Congregations, and Precious in the sight of the Lord, and dear as the Apple of his Eye: O the subtil, strong, seducing spirit is got into a strong Hold indeed, and Fortified himself therein, that can make them Speak, and Declare these Lyes in Hypocrisie, and these Doctrines of Devils, as the Apostle calls them, 2 Tim. 3. 1.

Thirdly, This Author of the Strong Man Armed cast out goes on, and tells us, what Knowledge the People (the Quakers) have attained unto above all others; and saith, *it is Spiritual and Experimental, from the immediate Union of the Holy Ghost, and proceeds not from hear-say, but Divine Revelation; this is Life Eternal to know God, which is Light, yea, the Father of Lights, and that the Light within is the Son of God.* This is that Mystery that is hid from the Wise and Prudent, and Revealed unto Babes: They know him not, but say, it is the Devil; or at best, but the *Light of Nature*, and so they know not whence it is, and yet he hath enlightned Thousands; and it was never known that the Devil, or the Light of Nature Converted any to the Lord.

Quakers put Light for Darknes, and Darknes for Light.

For Answer hereunto, I say, it is a very dreadful thing for any Man to put *Darknes for Light, and Light for Darknes* (as this Man does) a Dreadful Woe is Denounced against such, *Isa. 5. 20. Woe to them that call Evil Good, and Good Evil; that put Darknes for Light, and Light for Darknes.* If therefore the *Light* in thee be *Darknes*, how great is that *Darknes*, *Mat. 6. 23?*

But the Light in Thee, *James Jackson*, is Dark-
 ness: That is to say, Thy *Understanding is Dark-
 ned and Blinded*, not onely by *Corrupt Nature*, (as
 all Unregenerate Men and Women are) but Dark-
 ned also by the *Prince of Darknes*, as is Manifest
 by all thy Writings, that thou put'st *Darknes* for
Light: For the Minds of all Natural Men are dark,
 yea, *darknes it self*; they cannot see *Spiritual*
things no more than a Blind Man can Distinguish
 Colours; or than a Man that hath his sight, in a
 dark Dungeon, can Discern, or Distinguish of Ob-
 jects. *The Natural Man perceiveth not the things*
of God, neither can he know them, because they are
Spiritually Discerned, 1 Cor. 2. 14. Such an un-
 derstanding and knowledge hast thou, and others
 of thy Principles and Ways. Thou and they (it
 seems) have attained to *this Knowledge*, which
 others (though the most Wise of other Perswasions)
 have not attained to: That *the Light within*
is the Son of God, whom he hath sent, and that this
is in every Man and Woman, and to know, and abide
in this Light is Life Eternal.

I am grieved for this thine and their *Ignorance*,
 though thou callest it *Knowledge*. Now, if ye will
 Harken to the true Light indeed, he will drive
 away, and dispell *this Darknes*, and shine into the
 Heart, and give the *Light of the Knowledge of God,*
in the Face of Jesus Christ: Thou despisest the
 Knowledge of all others, that comes by *hear-say*
meaning the Scriptures, as it plainly appears; thine
 (thou sayest) is by *Immediate Revelation*: But let
 me ask thee and them, how comes any one to *know*
Christ, and to *Believe in him*, but by the *Scriptures*?
 How shall they *Believe in him of whom they have not*
heard but by the Word of the Gospel, Rom. 10? As for

Im-

Immediate Revelations we are not to Believe any of them, further than as they are Consonant, and Agreeable to the *Scriptures*, which the Holy Spirit of God hath already spoken; else we may believe a Lye, from a false Spirit; Witness *thy own Case*, with many others also, who have listned to *Immediate Revelations*, and prefer them before the *Revelations of the Spirit of God in the Scriptures*; which (undoubtedly) will be your undoing, except ye Repent, and see your Error, for in thus doing ye prefer the *Devils Doctrine* before the *Doctrine of Christ*: Yea, ye shut out the *sayings of Christ*, and take in the *sayings of Satan*.

Three Spirits speak in Men. If we have no way to try the Spirits, how shall we know what Spirit it is that speaketh

in us; for there are *three distinct Spirits* that speak in Men at certain times: Sometimes the Spirit of God moves and works in Men; *he dwells and abides in his People*, but not in his Enemies; he sometimes *Reproves wicked Men, the World, of sin, Righteousness, and Judgment*.

Secondly, There is the *seducing spirit*, he also moves in the Minds of Men, both in the *Godly and Ungodly*: He moved *David*, and prevailed with him, to his hurt: *This spirit* all are to Watch and War against daily. He sometimes moves to that which is Good, as well as to Evil, but with an intent to deceive thereby: he subtilly mixeth some *currant Coyn* with the *Counterfeit*, that it may the better pass without suspicion.

Thirdly, Many things proceed immediately from a *Mans own spirit* (his *Understanding, Reason, and Natural Conscience*) many things are wrought and Forged in this Mint, according to a Mans *Natural Faculties*.

Now,

Now, how shall a Man know *from which of these* *Spirits* things proceed, and whether they be good or not, or what they tend to, but by some *known, fixed, perfect Rule*; and what is that, but the *Scriptures*? The *spirit of Truth* having given them as a *Light to our Feet*, and a *Lanthorn to our Paths*, even to our *inward Paths*, (the Movings and workings of our Hearts) as well as to our *outward Paths* in our Conversations: He that shall take heed to the *Immediate Revelations*, and Motions in his heart, and follow them, and not take heed to the *Revelations of the spirit in the Scriptures* to compare them together, shall be sure to erre; in this thou, *James Jackson*, and many more of the *Quakers*, are sad Instances and proofs of this Truth at this day; for if the *seducing spirit* once perceive that any Person will take heed to, Observe, and follow the *Dictates and Motions within him*, and never try them *by the Scriptures*, he may then suggest what he will, and never be Discovered, but Obeyed as God, especially in all those things that have a shew, and Resemblance of good in them, and which weak and Ignorant Minds are not able to Discern or Distinguish; partly, by Reason of the Lowness and Weakness of their Natural Parts and Faculties; and partly, by Reason of the Weakness of Grace, and small Measures of Light, if any at all be here.

And Observe this also for a certain Truth, That *Natural Conscience* in all Men and Women does *Rebuke, and Reprove*

them for many gross Evils, which they at any time are guilty of: If they Commit *Murder or Theft,*
or

*Light of Nature sees
some Sins, and some Du-
ties.*

or Cheat and Deceive their Neighbour, or such like; this *Light within every one* is sufficient to see these to be Evil, and that they ought not to be: And this *Natural Light within* will also secretly move them to some things that are good and Honest, to do to others, as they would have others to do unto them: It shews them that *Meekness, Patience, Temperance, Chastity, Charity*, and such like *Moral Virtues* are good and commendable in the Lives of Men; and when they follow after these things (as many Heathens have done) then their *Consciences (or the Light within)* will Excuse them, and they have Peace in so doing: But if they do those other *gross Evils*, then this *Light within* will *Accuse, Disquiets and Disturb* them.

*Light within sees not
Spiritual sins.*

But this *Light within* can never Discover to them *Spiritual Evils and sins*: As *Pride, Self-love, Unbelief, Hypocrisie*, and such like; neither can it lead them to see, or Discern *Jesus Christ, or the things of Christ*, Revealed in the Gospel; the *things of the Kingdom of God, and the Righteousness thereof*, without the *Light of the Spirit of God, and the Scriptures*. All this is but *Nature*, it is not *Grace*; neither is it *Christ the true Light*, as this *Author of the strong Man Armed* cast out, and his Followers do call it, and contend earnestly for it, and account it *true Knowledge*, and such a *Measure and Degree of Knowledge*, as no other Professors have attained to but themselves, as he there tells us: Whereas indeed they have not yet reached to the very *first Principles of the Oracles of God*: And therefore thou, *James Jackson*, did'st well to leave off to be a *Parish Priest*, and to be any longer a *Teacher among the Independents*: As thou told'st

us,

us, I wish thou would'st also leave off to be a *Teacher* any longer among the Quakers, or rather a *Seducer*. And first go, and Hear, and Learn, and be Instructed in the *saving Knowledge of Christ, as the Scriptures have Revealed him*; lest thou be one of those who will Cry at the last day, *Lord, Lord, have we not Prophesied in thy Name, and in thy Name done many Wonderful Works*: And then thou hear among others, that Dreadful Sentence, *Depart from me, ye Workers of Iniquity, I know you not*; I own not your Teachings, your Prophecyings, or Declarings in my Name; ye have Blasphemed my Name, and caused my Name, my Gospel, and my People to be despised amongst many by your means; ye Disowned, Reproached, and Separated from my People, and in as much as ye did it unto these my Brethren, ye did it unto me.

You the *Teaching Quakers*, are guilty of those *two great Evils* that the People were

The Quakers guilty of these two great sins.

guilty of in the Prophet Jeremiah's Time, Jer. 2. 12. *The Prophets Prophesied Lies unto them, and Taught the People to forsake the Living and true God, and to look unto Idols*; and the Lord pleads with them about it, and tells them such a thing was never heard of amongst any People or Nations, that they should Change their God; but this sottish People, who had no understanding, they changed their Glory for a Vain thing, for that which cannot Profit: And it is such stupendious Folly and Madness, that he calls to the very Heavens to Behold it, and Admire it; ver. 12. *Be astonished, O ye Heavens, at this, and be horribly afraid: Be ye very Desolate, saith the Lord*; v. 13. *For my People have Committed two Evils, They have forsaken me, the Fountain of Living Waters,*

ers, and hewed them out Cisterns, broken Cisterns, that can hold no Water.

Now Consider, ye have even done thus; *Ye have forsaken the Living and true God, the Saviour of sinners* (all that do Believe in him, and rest upon him and his Righteousness for Justification) and ye have set upon an *Idol, Natural Conscience*, and trust to it, and *your own Personal Righteousness and Obedience, for Life, Justification, and Salvation*; and what are these, but as their *Broken Cisterns*, that can Afford no Refreshing in a Time of Need? Take heed then, and be Instructed, thou and they, and Teach no longer this *False Doctrine*, that the *Light in every Man and Woman is Christ, the true Light*; seeing it is but a *Creature*, and in every one by *Nature*: Will ye Debase, and Degrade *Christ*, by calling him a *Creature*? Or Deifie the *Creature*, by calling it *Christ the true Light*? It is true, it is from *Christ*, he is the *Creator of it*, as of all other *Creatures* in the *World*, the *World* was made by him, and without him was nothing made that was made, *John 1*. How then can it be *Christ*? Is the *Carpenter* the house that he hath Built? Or is the house the *Carpenter*? Are they both one and the same? Is not the *Carpenter* a *Man*, and the house his *Workman-ship*? Is not *God* the *Creator* of all things, and his *Creatures* distinct *Beings*? Why dost thou Confound them together, and make them all one?

Let *Christ* be the *true Light*, and *Conscience* his *Created Light*, as the *Sun* and the *Moon* in the *Firmament* are also his *Created Lights*: Let these and other *Lights* be distinct, and known one from another, and not confounded together any more.

For this *Light of Natural Conscience* (which is in every *Man and Woman*) as it does now in this
World

World Reprove for many *grosse* sins, and move unto many *Moral Vertues and Duties*; *Excusing for the one, & Accusing for the other*; (as *The Light within shall be in Hell for ever.* we see it is plainly Asserted by the *Apostle Paul*, Rom. i.) *This Light*, I say, will Remain, and Abide in *Reprobates and Unbelievers* for ever, in the next World, as well as in this; and will be there a Tormentor to them, World without end. Wilt thou and thy Followers then call it *Christ*, and the true *Light*: Take heed then, *James Jackson*, and all those of thy Mind, and Repent of your Errors, lest *this Light* shine clearly, and in the midst of that outer *Darkness*, and be as the *Worm* that never dyes, and a *Light and Fire* that shall never go out, or be Extinguished to all Eternity.

This Doctrine of the *Light within* takes Men off from *Christ*, and Directs them to look after, and follow an *Idol*; and this is so great an evil and sin, as that it is not to be endured; nor spoken of, without great Indignation against it, and in Zeal for our precious Lord *Jesus Christ*; who is certainly greatly provoked by it, which will appear when he begins to Execute his Wrath and Indignation against his Enemies: We may see how he stands affected towards such Persons as seek to draw away the Hearts of the People from him after other gods: See *Deut. 13. the whole Chapter*. If there arise a *Prophet*, or any other Persons, and seek to draw away the hearts of the People from the Lord, unto *Idols*, they were not to be spared, but should certainly be put to Death; no, not the nearest Friend or Relation whatsoever. *Ver. 6. If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter,*

or

or the Wife of thy Bosom, or thy Friend which is at thine own soul, shall entice thee secretly, saying, let us go and serve other gods: Thou shalt not consent unto him, nor hearken unto him, neither shall thine Eye pity him, neither shalt thou spare, neither shalt thou conceal him: Ver. 9. But thou shalt surely kill him, thine hand shall be first upon him, to put him to Death, and afterwards the hand of all the People.

And if any City should be known to Depart from God, and go after Idols, it was to be Burnt with Fire, and all that was in it.

We see how Jealous God is of his Glory, His
The Quakers under Spi- Glory he will not give to ano-
ritual Judgments. ther, nor his praise to Graven

Images; surely he is God, and Changeth not; as he hath Discovered his Displeasure against his Enemies, so he doth, and will do still: Therefore take Notice of these things, ye *Seducers among the Quakers*; for although God doth not deal with Men now, in these Gospel-days, to punish them with Corporal or Temporal punishments, as in former times under the *Old Administration*; yet as sure as God is true, he will deal with his Enemies severely at last; and his Judgments in these *Days of the Gospel* are more spiritual than formerly: *Spiritual Judgments* are greater than Corporal Punishments; *Hardness of Heart, Blindness of mind, a Reprobate Sense, a Seared Conscience*; these are Dreadful Judgments: And surely these Judgments and tokens of Gods Anger are upon the very Men that we are speaking of, *the false Prophets and Teachers among the Quakers*, as is plainly to be seen; and their Sin is seen in their Punishments. They seek to draw away the Hearts of People from the Lord, from our Lord and Saviour Jesus Christ; from his
 Word

Word and Gospel, unto an *Idol* of their own setting up, and would have all People to bow unto it, and Worship it, and trust in it, and Obey it; and therefore God hath justly with-drawn himself from them: He denies them *his Grace, his Spirit*, yea, in a great Measure *the very Light of Nature*, which is common to other Men, as is seen by their *Doctrines, Tenets, and Principles*, and by their Foolish, Irrational Arguing, in maintaining their *Idle Fancies*, which have neither *Scripture*, nor any *solid Reason* to uphold them. And as is seen also by their Rage and Anger against any that do oppose their Errors, seeking to turn them to the Truth; they find *hard and bitter speeches, and Railing Accusations* against them for so doing. And as the *heart of God* is against them, so also are the *hearts of his People*; for Their heart goes where the heart of God goes: And this also Declares their sin, as it is likewise a punishment due to them. So that *these Judgments* are not small that are upon them, *even in this Life*, though they may yet escape other *external punishments*.

Obj. What does it avail them to say, They do not seek to draw away Peoples Hearts from Christ; but rather to Direct their Minds to Christ; they teach them to take heed to the Light within every Man and Woman, which is Christ.

Ans. It is Answered, This is false, ye do not seek to Direct Peoples Minds to Christ, but to an Idol, *Natural Conscience*, as hath been proved here, and by many others formerly: Be not deceived, Christ is not Mocked; it is not Christ because ye give it the Name of Christ: He is the more provoked by your making use of his Name, and denying him his Worship, that Love and Obedience

that is due unto him; *that trust and confidence* that ought to be put in him, *that Glory and Praise* that ought to be given unto him; all is taken away from *Christ*, and given to *this Idol*: Ye do also exceedingly *Dis honour him*, and *BlaspHEME him*, by Entituling him to *false Doctrines*, and *Erroneous Opinions*; saying, it is from, or by the *Light within*; and in the *External Light* ye see, and speak these and these things; yea, many times when ye utter *Railing speeches*, *Lies*, and *false Accusations* against *his People*, in seeking to do you good. O dreadful *Blindness and Hardness of Heart*!

Does *Christ within* deny *Christ without*? Does the *Light within* deny the *Person of Christ* (as ye do in your Pamphlets,) his being in Heaven, and his Coming from thence in Glory to Judge the World in Righteousness, even by *that Man whom God the Father hath appointed*: Had you not a double or treble *vail of Darkness* upon your Minds you would never speak after this sort.

Ye say, ye Witness *Perfection*: Indeed so ye do: Ye prove it to all against yourselves: And we Witness your *Perfection* also; all that know your Principles and Ways, do Witness that ye are come to *Perfection*, to *Perfection in Sin*, to the highest Degrees of *sinning*, your Iniquities are even full, or very near it; for how can ye rise Higher? what steps are there for you yet to ascend up unto, above what ye have already attained? Ye have already denied the *Holy one*, and the *Just*, our Lord *Jesus Christ* that bought us; ye have Crucified the *Son of God afresh*, and put him to an open shame; yea, ye have trodden him under foot, and counselled the blood of the *Covenant* as a common thing, and

and done despite to the Spirit of Grace, denying his true Operations in his People, and also Blasphemously Attributing the Inspirations of the Devil unto the Spirit of God in your selves; ye have despised the Word of God, the Scriptures, the Gospel of our Lord Jesus; and therein the tenders of Rich and free Grace in the Covenant of Life and Peace, and preferred your own vain Fancies; yea, the subtil insinuations and inspirations of seducing spirits before the clear truths of the Gospel of Christ, and resting in your own Righteousness for Justification; and what can ye do more, or worse?

Ye have also Despised, Rejected, Disowned, and Separated from the people of the Lord, all the particular Churches, Congregations, and Assemblies of the Saints, yea, and Reproached them also, and uttered many hard and bitter speeches against them; and that for seeking to do you good, in turning you from the ways of sin and Death: And being lifted up in your selves in the height of your Pride and vain Minds; ye have thought and said of your selves, that ye are the most holy people upon Earth; yea, the only people of God upon the Earth. And what can ye say, or do more, or worse than these things? Have ye not attained the highest degrees of sinning, even to such a Perfection as the Nature of Man is capable of, or that Satan can bring it unto? and therefore we witness your perfection in these Respects.

But as to Perfection in Grace, as ye vainly think of your selves, (and would have others to esteem of you also,) ye are at the remotest distance that may be, seeing that ye have not as yet laid the Foun-

The Quakers Imperfection in Grace.

1. In Knowledge.

dation of the Knowledge of Christ: Yea, are Ignorant (even your Teachers) of the very first Principles of the Oracles of God; ye know not the difference between Nature and Grace, ye are not yet able to distinguish between Natural Light in the Conscience of every Man and Woman, and the true Light, Jesus Christ, but mistake the one for the other: Ye are not able to discern the workings of the Spirit of God, and the seducing spirit, but mistake the one for the other: Ye are so Ignorant and Blind, that ye think and say, Men must be Justified by the works of the Law, a Mans own personal Obedience, and not by the Imputed Righteousness of Christ by Faith, quite contrary to the Gospel of Christ; a deadly, damning Doctrine. Herein lies your Perfection in Knowledge.

2. *In Faith and Hope.* And as for your Perfection in Faith and Hope, how can ye believe, or in what, or in whom do ye Believe; seeing ye have denied Christ, the Object of Faith to all true believers; denied him in his Death, Righteousness, Merits, and in all that he hath done and Suffered for his People: these things are herein, (and by others) made manifest against you by your own Writings, 1 Cor. 13.

3. *In Love.* And as for your Perfection in Love, the chiefest of all Graces, ye are far from Perfection in that also: All the Love ye shew forth, is but self-love to your selves, and among your selves: Every particular Person thinking, and esteeming of himself more Highly than he ought to think, and would that all others should esteem highly of him also. And as for any Love to others, it is but to your own party, such as say as ye say, and do as ye do: And because they

they (poor, ignorant, silly people) are willing to hang upon your Lips (the *Teachers*) and to take all for granted that ye say, as if your sayings were the Oracles of God, for that ye Love them. They esteem more of *the sayings of their Teachers*, than of *the sayings of God*; as one of them (not long since) expressing her desires to have some of her *Friends Books*; one said to her, she had the *Scriptures*, she might employ her self there: She Answered, That the *Bible* (indeed) is a good honest thing, but she had rather Read some of her *Friends Books*.

So we see, That in all these things ye have *Witnessed perfection*, as ye call it, which indeed is at the furthest distance from perfection; so far, as not yet *Witnessing the first beginnings of Grace in you*: But as for the other kind of *Perfection*, that is, *Perfection in sin*, in the highest degrees of sinning, ye do Witness it, and have given many clear and manifold *Proofs and Evidences of your perfection* in that Respect; and we (all that fear God, who know your deadly Principles) do joyn with you in this Testimony, and do Witness also that ye have *Witnessed Perfection*.

O how have ye Despised the *Free Grace of God*, and Neglected *great Salvation*, tendered in the Gospel, which all the Saints so highly prize and value, seeing God in Christ doth vouchsafe to condescend so low to poor sinful Dust and Ashes, in the *sweet terms of the Gospel*, Offering *Peace and Reconciliation, Happiness and Glory* to all those who will Accept thereof; yea, even Intreating and Beseeching of Miserable sinners to come in, and be Reconciled to him. 2 Cor. 5. 20. *We as Ambassadors for Christ, as if Christ did beseech you by us, be ye Reconciled*

to God. How then shall they escape who Neglect so great Salvation? Surely such as are *deeply wounded*, and under the *sight and sense of sin, death and hell, the Wrath of God, the Curse of the Law*, they highly prize the *Terms of the Gospel, the Covenant of Grace, the sweet and precious promises of Life, Rest, and Peace*: But those that are whole see no need of the *Physitian*, as it appears ye do not, that can make so light of the terms of *Free-Grace and Love through Christ*; as we find ye do by many passages in your Books.

Paul Preacheth Christ, and not the Light in every Man and Woman. Where shall we find in all your Books and Pamphlets such Doctrine as the Apostle Paul Preached, and wrote in all his

Epistles, by the Inspiration of God; he set forth *Christ crucified* in all places where he came, and instructed the people in that *Fundamental Doctrine*.

1 Cor. 2. 2. *I determined not to know any thing among you, save Jesus Christ and him Crucified: Paul lays aside, and slightes all things for Christ, Phil.*

3. 8. *Yea, doubtless, and I count all things but loss, for the Excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.*

Ver. 9. *And he found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.*

We can hear no such Doctrine as this amongst the Quakers; nay, the very contrary: slighting the Person of Christ, and the Righteousness of Christ Imputed to Believers; who of God is made Righteousness to them: And setting up their own Righteousness, and the Perfection of it, which may be made appear by their Books. And

And yet they tell (and so deceive) their simple, silly Hearers, that *they do Declare Christ unto them, the Light within every Man and Woman, that is God, and Christ, the Saviour of the World*: But will this serve their turn, to put *the Name Christ* upon one of his Creatures? Will *Christ* allow any to take away *his Name, and his Glory, and cloath an Idol with it*; and then say, they Declare, and set forth *Christ*? This is the way to divert and draw off the minds of poor Ignorant People *from Christ*, as he is Revealed in the Gospel.

This is the great Fundamental Doctrine of the Devil; The chief point of Doctrine that he

The Devil's Fundamental Doctrine.

Teacheth his Disciples; That is to say, *To Deny Christ*: To disown him according as the Gospel hath Revealed him; and then to set up something else in his stead: Let them call it *Christ* if they will, that's no Matter to give it *the Name*, so it be not *Christ*, he knows it will deceive Ignorant Minds the sooner, the more easily: For thereby he knows they do but *Mock Christ*, and disown him the more; and also the more provoke him, that Men should give *his Name and Title* to any thing, and *disown himself*, as these Men do: They call the *Light within Christ*, but deny *Christ himself*, as the Gospel sets him forth. Now, this the Devil knows is enough to serve his turn, and destroy them, and therefore he still keeps the Eye of their Mind upon this, and makes them look upon it through a Multiplying Glass, and shuts the Eyes of their Mind *against Christ, as he is Revealed in the Scriptures*: The God of *this wicked World* hath *Blinded the Minds of them that believe not, lest the Light of the glorious Gospel of Christ should shine unto them*: And if the

Gospel be hid from them, it is hid to them that are lost. We see in all their *Declarings*, in all their *Books and Pamphlets*, this is the *Main and Chief point*; to Teach their Hearers to take heed to the *Light within*, to the *Witness of God within*, with variety of Expressions to that purpose: But what do we hear in all their Books, and Teachings concerning *Christ that was Promised long before he came into the World*; of *Christ that was born when the fullness of time was come*; of *Christ that Lived amongst us*, and *Preached, and Taught amongst us the way of Salvation*; of *Christ that Dyed for us, and rose again, and Ascended into Heaven*; that is now at the right *Hand of God, making Intercession for us*; of *Christ that shall shortly come again in glory (and yet in his Humane Nature,)* to Judge the World in Righteousness? This is the *Christ* that the Gospel Declares, and that all true Believers know, and own, and Teach plainly and clearly (without Equivocations and subtil Evasions as these false Teachers among the Quakers use to speak of him,) and whom all believers have Received by Faith, who dwells in them, and they in him.

But what do we hear of all this in the Teachings of these Men among the Quakers? Nay, on the contrary, their Doctrines in their *Books and Pamphlets* that they frequently send forth, do Directly Oppose these things: And therefore we may safely conclude their Doctrine is the *Doctrine of Devils*; for if all the Devils in Hell should combine together, and joyn their Cursed Craft and Malice against *Christ and the Souls of Men*, they could not bring forth a more Damning Doctrine than this is: For, to Deny *Christ is to deny all*.

What

What then shall we say to these Men, or of them?

Surely, seeing these things are so, That they have thus deny-
ed the Lord that bought us, and *Obstinate Quakers to be Rejected.*
 Preach up another Christ, and maintain and uphold *this their Idol*, in Opposition to Christ, as the Gospel hath Declared him; and slight, and Despise the Scriptures, we have grounds to conclude they are Men of Corrupt Minds, of Seared Consciences, Idolaters, and Hereticks. Now, the Apostle by the Inspiration of God, gives us a Rule, 1 Tim. 3. *Reject an Heretick after once or twice Admonished*, but these Men have been often Admonished, Pleaded, and Disputed with; and they regard not Admonition, they resist the Truth, and the Spirit of Grace and Truth speaking in the Scriptures, and in, and by his People, they will not hear, they will not regard the Counsel of God: But in *their Ignorance and Pride* they despise both God and Men; and do prefer their own Idle and vain Fancies, and Satans subtle, false Insinuations, before the Teachings of the Spirit of God.

If God should work a Miracle, and raise up the Apostle Paul from the Dead, to Declare against them and their Doctrines, they would no more regard him, nor his Teachings, than they regard *Tho. Hicks*, in his three Dialogues Between a Christian and a Quaker; or than they regard any other Messenger of Christ, who pleads with them, and lays the very truths of God before them, as it is Revealed by the Spirit in the Gospel. We are assured of this, from Luke 16. 31. If they will not Hear Moses and the Prophets, neither will they hear, though one should rise from the Dead: So if they will not hear Christ and his Apostles in the Gospel, if they will not hear

hear *the Scriptures*; neither will they be perswaded to imbrace the Truth, though one should be sent to them from the Dead. Nay, if *Christ himself* should come, and speak to them in that mean state and condition that he was when he conversed among us here below, these People would regard him no more than the hardned Jews did in their Day: For *they Reject and Deny him now, his Doctrine, and his Person, in his Merits, Righteousness, Satisfaction, &c.* And so would do, if he were Personally present.

So that my Judgment is, Let them alone, *they be blind Leaders of the blind*; they talk of *a Light within*, but *the Light in them is Darknes*; and it is *a great darknes, a double darknes*; more than a *single Natural darknes* (as is the state of all Mankind by Nature) but also *a darknes added to that*; even *a darknes as a punishment or a Judgment, a Judicial darknes*. *Natural darknes* is the *sin of man*, but *this darknes* is the *Judgment of God*: That because they regard not the Truth, they will not receive it in the Love thereof, therefore hath God given them up to *strong delusions to believe lies*: That seeing they will not believe the Truth, they shall believe Lyes.

The Quakers sin is like the great sin of the hardned Jews.

What Difference shall we think is there between these Men, *the Teachers among the Quakers*, who have delivered these *Damnable Doctrines* afore-mentioned, (being *the Doctrines of Devils*;) and still maintain them? What difference, I say between them and *those Jews who Blasphemed the Holy Ghost*, and ran into that *sin unto death*? Those Jews Rejected Christ, his sayings and Doctrine, which he Taught among them, and they told him that he had a Devil: Christ tells

tells them then, after that he had often spoken unto them, and Taught them, and they would not hear him, nor regard his sayings, he then Declares unto them their *dreadful state*: And surely the sin of these Men looks so like unto the sin of those *Jews*, that I think it's hard for any Man to distinguish them otherwise than by saying, That the *sin of these Teachers* does Exceed the sin of *those Jews*: The sin of these Men seems to be much *Aggravated*, in that they have not onely heard all those *Sayings, and Doctrines of Christ*, which he Preached among the Jews, but they have had the *Truths of God Offered and tendred to them by others also*; the *Apostles, Evangelists, and Disciples of Christ* have spoken to them in the *Scriptures* (which those Jews never had.) And also, many of the *Ministers, Messengers, and Ambassadors of Christ* have spoken to them, and tendred the *very Truths of the Gospel to them*; yea, many others of his *Faithful Saints and Servants*, have from time to time spoken to them, and Advised, Counsell'd, and Admonish'd them, and yet all in vain; they have Rejected all, and despised all; and have (*as Swine*) Trampled Pearls under their Feet, and turned again, and Rent those that brought them; they have Reviled them, and Reproached them for so doing; so that to what purpose should any Man go about to Teach these Teachers, who are not capable to Learn, as being *Blinded, and Hardned, and Sealed up* (as is feared) even to destruction, having their *Consciences seared with an hot Iron*? Men of *Corrupt Minds, Reprobate to every good work*, without Judgment, unfit either to Teach or Learn: For we know there have been many such in former days, who were guilty of this great sin; some such were contemporaries with the

Prophet

Prophet Isaiah, Chap. 6. 10. Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes, &c, So also many such were in the Time of our Lord and Saviour, Mat. 13. 15. This Peoples Heart is waxed gross, and their Ears are dull of Hearing, and their Eyes they have closed, lest at any time they should See with their Eyes, and Hear with their Ears, and should Understand with their Heart, and should be Converted, and I should heal them.

In this Generation there are just such a People (even those of whom we speak;) they shut their Ears and their Eyes, and their Hearts against Christ, and the Truths of the Gospel: All the Advice and Counsels of Men, which are according to the Truth, all are Rejected and Despised. The Inspirations of the spirit of God are refused, but the Inspirations of the spirit of Delusion are readily Received and Embraced. My Judgment is therefore, let them be Rejected as Hereticks, having been so often Admonished; as Men that are hardened to Destruction.

*Advice to the Hearers
among the Quakers.*

And for the Hearers among the Quakers, my Counsel unto you is, Separate your selves from the Congregations, and Meetings of these ungodly Men, lest ye be Consumed in all their sin: Be as much afraid of them, and of their Poysonous Doctrines, as ye would be afraid to eat of a dish of Meat before you on the Table, that had rank Poyson in it, of which ye were told, and fully assured of it: Would ye eat of such a Dish? I know ye would not; Remember and consider Eternity, it will be well or ill with you for ever, according as ye Receive, or Refuse the Truths of the Gospel now.

now. Beware of *False Prophets*, which come to you in *Sheeps clothing*, but inwardly they are *Ravensing Wolves*; if ye be the *Sheep of Christ*, follow him, and know his Voice in the *Scriptures*, in your hearts, and amongst his own People, and follow not *Strangers*, that bring *strange false Doctrines* about the *Light within*; and in many other things which have been mentioned, contrary to the Mind of *Christ Revealed* in the *Scriptures*.

These People, the Quakers, have forsaken the *Fountain of Living Waters*, and have run to *broken Cisterns*: And seeing they have forsaken the *Living and true God*, the *Glory of his People*, and set up an *Idol*, a *false Christ*, the *Light in every Man and Woman that cometh into the World*:

The Quakers great Idol near falling.

I shall therefore bring against this their *false Doctrine* several *Arguments from Scripture*, to prove the *Vanity and falshood of it*, as so many *Pieces of Ordinance* Planted against this *great Idol*, which the Quakers have set up and *Worship*, that so it may fall, as *Dagon*, before the *Ark of the Lord*.

Whereas they say, That *Christ the true Light is in every Man and Woman that cometh into the World*: This is not a *Truth*; because in whomsoever *Christ is and dwells*, he does *enlighten that Soul with true Light, saving Light, supernatural Light*, even by *himself*, by *his Spirit*, and by the *Scriptures*.

It's true, all wicked Men that come into the World have *Lights of Christ's making*, he Created them, which *Enlighten all Mankind*, and that both *Outwardly and Inwardly*.

I. They are *Enlightned Outwardly*, by *Lights* that God hath Created, and set in the *Heavens*, the

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In this Generation there are just such a People (even those of whom we speak;) they shut their Ears and their Eyes, and their Hearts against Christ, and the Truths of the Gospel: All the Advice and Counsels of Men, which are according to the Truth, all are Rejected and Despised. The Inspirations of the spirit of God are refused, but the Inspirations of the spirit of Delusion are readily Received and Embraced. My Judgment is therefore, let them be Rejected as Hereticks, having been so often Admonished; as Men that are hardened to Destruction.

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now. Beware of *False Prophets*, which come to you in *Sheeps clothing*, but inwardly they are *Ravelling Wolves*; if ye be the *Sheep of Christ*, follow him, and know his Voice in the *Scriptures*, in your hearts, and amongst his own People, and follow not *Strangers*, that bring *strange false Doctrines* about the *Light within*; and in many other things which have been mentioned, contrary to the Mind of *Christ* Revealed in the *Scriptures*.

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Whereas they say, That *Christ the true Light is in every Man and Woman that cometh into the World*: This is not a *Truth*; because in whomsoever *Christ is and dwells*, he does *enlighten* that *Soul* with *true Light*, *saving Light*, *supernatural Light*, even by *himself*, by *his Spirit*, and by the *Scriptures*.

It's true, all wicked Men that come into the *World* have *Lights of Christ's making*, he *Created* them, which *Enlighten all Mankind*, and that both *Outwardly and Inwardly*.

1. They are *Enlightned Outwardly*, by *Lights* that *God hath Created*, and set in the *Heavens*, the

Sun and the Moon, by which all are Enlightened.

2. And then Secondly, All Men and Women that come into the World, are Enlightned with *Inward Light*, also; *Reason and Natural Conscience*: So Christ the true Light, Enlightneth all that come into the World, which is all that is Intended and meant by that place, *John 1. 9.* But *Christ himself is the true Light, the Light of Lights*; who enlightneth his own People immediately by himself, and by his Spirit, which the wicked of the World are not Partakers of; they have onely those common Lights afore-mentioned. As is fully and plainly Proved by these Scripture Arguments.

Ten Propositions Proved by Scripture.

First Argument.
Prop. 1.

Those in whom Christ is, and dwells, he Inlightens them with spiritual Light.

But wicked Men and women are not Inlightned with spiritual Light; therefore Christ is not in wicked Men and women.

For Proof of these Propositions, both Major and Minor (then the Conclusion drawn from them must needs be granted by all Rational Men,) See *Eph. 5. 8.* *Ye sometimes were Darknes, but now are ye Light in the Lord: walk as Children of Light.* And Paul was sent to turn Men from Darknes to Light, *Acts 26. 18.* And we see the *Corinthians* who sometimes were Darknes, and afterwards Converted, Paul says, *2 Cor. 4. 6.* *God who commanded the Light to shine out of Darknes, hath shined in our Hearts, to give the Light of the knowledge of the glory of God in the Face of Jesus Christ.* But as
for

for others who were Carnal and Unregenerate, he tells us, they were *in Darkness*, and *Darkness in them*, v. 4. *And the God of this World had blinded the minds of those that believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.*

“In whomsoever Christ is,
“and dwells, he quickens *The Second Argument.*
“them, and makes them spi- *Prop. 2.*
“ritually Alive.

“But unregenerate Men and Women are not
“Spiritually Alive, but Dead; Therefore Christ
“is not in unregenerate Men and Women.

Proof. Eph. 2. 1. *You hath he quickned, who were Dead in Trespasses and sins.* And Christ complaineth of the Jews, That they would not come unto him, *that they might have Life*, John 5. 40. plainly implying, *that they were Dead, and that they might have Life*, if they had come unto him.

“Christ is not in those who
“are not in him. *The Third Argument.*

“But the Unregenerate
“World are not in Christ. *Prop. 3.*

“Therefore Christ is not in the Unregenerate
“World.

For Proof hereof see Col. 1. 21. *You that were sometimes alienated, and Enemies in your mind by wicked works, yet now hath he Reconciled*, 2 Cor. 5. 17. *If any Man be in Christ, he is a New Creature.*

Now, no Unregenerate Persons are New Creatures, therefore not in Christ. And Christ says plainly that he is *In his People*, which implies (as we may perceive, if we Observe the context) that he is not in the Unregenerate World, John 17. 23. *I*

in them, and thou in me. And again, *ver. 26. I in them*: Those that Christ means by *Them*, are in Opposition to the World; for he hath chosen them out of the world, *v. 16.* the words [*I in them*] are very Emphatical, and full with this sence, clearly implying that he is not in the world of Unregenerate persons, even as the words before, *v. 9.* do plainly express that he prays not for the world, but for them, his people; so these words do as plainly imply, that he is in them, and not in the world, John 15. 4, 5. we see there at large, That such as abide in Christ, he also is in them, and not otherwise.

“Christ is not in those for
The Fourth Proposition. “whom he Prays not.
Prop. 4.

“But, Christ Prays not for
“the unbelieving World.

Ergo. Christ is not in the unbelieving World.

Our Saviour tells us several times, that he is not of the world, *v. 14.* they are not of the world, even as I am not of the world. And again, *v. 16.* They are not of the world, even as I am not of the world; as if he had said, I am none of their Company, I am not of them, nor in them; I have no such Fellowship, or Familiarity with them, as to Live in them: I am not of the world, nor in the world; I am in my People, even in those which thou Father hast given me: *I in them*, and thou in me.

And *ver. 9.* He positively and plainly tells us, That he Prays not for the world; the wicked, unbelieving, unregenerate world; he neither Prays for them, nor is in them.

5. Fifthly, Another Proposition, or Syllogism; proving that Christ is not in all Men and women, as the Quakers assert, is this.

“They

"They to whom Christ doth not Manifest him-
 "self by Teaching them his
 "Mind and Will, Christ is Prop. 5.
 "not in them.

"But Christ doth not manifest himself to wicked
 "and ungodly Men and Women: Therefore Christ
 "is not in wicked and ungodly Men and Women.

For Proof of this *Proposition* in both parts, consider,
Wicked and ungodly Men and Women are desti-
 tute of true *saving Knowledge and Wisdom*; they
 know not the things that belong to their Peace; and
 are destroy'd for lack of *Knowledge*: 2 Cor. 4. 4.
The Devil, the god of this unbelieving World, hath
blinded their Minds, lest the Gospel of Christ should
shine unto them, Christ Discovers himself, his
 Mind, and Will, in and by *the Gospel*, his Spirit
 opening Mens Minds and Understandings to receive
 it, but Christ suffers *this blindness of Mind* to rest
 upon some Persons, and does not Manifest himself
 unto them; therefore *he is not in them*: One asketh
 Christ a Question, *John 14. 22.* about this very
 thing; *Lord, how is it that thou wilt Manifest thy*
self unto Us, and not unto the World? He had heard
 Christ make such a distinction between *them and*
the World, in being *in them*, and not *in the World*,
 and in *Praying for them*, and not *for the World*; that
 now he asketh Christ a Reason of this Difference
 and Distinction between *them and the World*, which
 is sufficient for the Proof of the *Proposition*.

And else-where, telling his Disciples, That God
 had hid those things from the Wise and Prudent of
 the World, and Revealed them unto Babes.

"Sixthly, Another Argu-
 "ment. Christ is in none but Prop. 6.
 "those who dwell in Love.

E

" But

"But wicked Men and Women do not dwell in Love.

"Therefore Christ is not in Wicked Men and Women.

For Proof of this Proposition, see 1 John 4. 12. *If we Love one another, God dwelleth in us, and his Love is perfected in us: And ver. 16. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.*

Now, we know all wicked Men and women in the world they dwell not in Love, but in Enmity and Hatred; and Enmity and Hatred dwells in them. They Love not God, but Hate God, Psal. 27. *They Hated me without a Cause: They have Enmity in their minds against God, his word, his ways, Ordinances, and People; Therefore Christ is not in them.*

7. The seventh Proposition, Proving that Christ is not in all Men and women that come into the world, as the Quakers assert, is this.

Prop. 7. "Christ is not in those Persons where the Devil is, and dwells, Rules, and Reigns.

"But the Devil is, Rules, and Reigns in the Wicked, unregenerate World.

"Therefore Christ is not in the wicked, unregenerate world.

For Proof hereof, See Eph. 2. 2. *In time past ye walked according to the course of this world, according to the Prince of the power of the Air, the Spirit that now worketh in the Children of Disobedience. And 2 Tim. 2. 26. And that they may recover themselves out of the Snare of the Devil, who are taken Captive by him at his will.*

This is also Manifest by that Comparison that our Lord Christ makes to Answer the Blasphemous Jews, who

who charged him, that he cast out Devils by the power of the Devil, *Luke 11. 21. when the strong Man Armed keeps the House, all is in quiet, he Rules;* but when a stronger than he cometh, he casts him out, and Divides the Spoyls, *v, 24. The unclean Spirit keeps House,* and after a time goes out, for a Season, and then Returns again into his House, and takes *seven other Spirits as bad, or worse than himself, and they enter in, and dwell there; and the last state of that Man is worse than the first.* This is for thee, *James Jackson, Author of the strong Man Armed cast out.* Thou sayest in this thy Book, that the *strong Man Armed* (meaning the Devil) is cast out of thee; and *Christ*, a stronger than he, is come in, and dwells in his stead: this (by the way) plainly contradicts *this Principle and great Doctrine* of thy Friends, the Quakers; That *Christ is in every Man and woman.* Thou confessest the *Devil was in thee*, whilst thou Lived'st so wickedly as thou hast told us; but now, if *Christ*, a stronger than he, be come, and entred into thee, how was he there before, according to this Scripture, which says, *when a stronger than he cometh:* which plainly implies he was not there before; but the *Devil was there before, and kept the House.* But now consider this well, suppose it be so indeed, That the *Devil, this strong Man Armed, was cast out*, or in policy went out for a time, intending to come into his House again, and Fortifie himself in thee, his House, in a stronger hold; and with greater strength, bringing in *seven other Spirits worse than himself, more Subtile and Politick,* Fortifying themselves in a way of *Hypocrisie and Religion;* the other hold of *Profaneness* not being so sure as this; for now thou art perswaded (as thou tellest us) all is well with

E 2

thee,

thee, thou art a *New Man, a Converted Man*, as we see, and Read thy long story to that purpose.

I Advise thee, as thou lovest thy Soul, and Regardest thy Eternal Welfare, take heed lest *this Scripture be not fulfilled in thee, and upon thee*, for thou lookest as like one of those spoken of, and intended in this Scripture, as can be: beware lest thy last state be not worse than thy first.

8. Another *Argument* proving that *Christ is not in all Men and women*, is this.

Prop. 8.

“Christ is not in any Man
“or Woman who have not

“Faith:

“But the Wicked and ungodly have no Faith.

“Therefore Christ is not in the wicked and un-
“godly.

The Apostle Prays to be delivered from *unreasonable, and wicked Men*, for all Men have not Faith,
2 Thes. 3. 2.

Now, *Christ is, and dwells in those in whom he works Faith*, for he is the *Author and Finisher of Faith in all his People*, and he dwells in them by Faith,
Eph. 3. 17. He Prays, *That they may be strengthened with might by his Spirit, in the inner Man, That Christ may dwell in your Hearts by Faith.*

9. Another *Argument* Denying the Quakers Assertion, and Proving the Truth, is this:

Prop. 9.

“Christ is not in any Man
“or Woman, but in those to

“whom he doth communicate his Nature and
“Image.

“But Christ doth not Communicate his Nature
“and Image to Impenitent and ungodly Men and
“Women.

“Therefore Christ is not in ungodly Men and
“Women. It

It is impossible that Christ should dwell in any Soul, and not Manifest his Presence there, by making Impressions of his own Nature, Image, and Likeness: And therefore where he comes, he doth Communicate his Image, more or less. 1 Cor. 15. 48. As is the Heavenly, such are they also that are Heavenly: v. 49. And as we have born the Image of the Earthly, we shall also bear the Image of the Heavenly.

And 2 Pet. 1. 4. There are given unto us exceeding great and precious Promises, That by these you might be partakers of the Divine Nature.

10. Another Proposition confirming the same, is this:

“Christ is in none but in

“those onely who are joyned

Prop. 10.

“to him, as Members of his Body.

“But wicked Men and Women are not joyned

“to him as Members of his Body.

“Therefore Christ is not in wicked Men and women.

This Truth may be Illustrated, and shadowed out unto us by a plain Similitude between Natural and Mystical Fruit-trees: Similitudes of things with which we daily Converse, obvious to our Natural Senses, are very helpful unto us to shadow out, and Illustrate Spiritual things, which are Dark, Abstruse, and Difficult, as they lye in intricate Spiritual Notions; which without some plain Similitude would be discerned but dimly, as in this particular. As Windows are to a House, so are Similitudes to a Discourse: They both let in Light. We know the Root, Body, Boughs, Branches, and Twiggs of a Fruit-tree are all joyned together, and do make but one Body or Substance: And that the Root gives no

Sap, Life, or Nourishment but onely to those parts of the Tree that are *United to it*; all those *Boughs and Branches*, are *Nourished* from the *Root*; they *Receive Sap, Spirit, and Life*; the *Innate, Intrinsic Form and Virtue* of the Tree is in all the parts: But the *Virtue and Influence* of the *Root* is not in any other *Branches or Boughs*, which do not grow upon the *Root*, though they are never so near this Tree, though they are contiguous, and mixed among, or hang among the *Living Branches*, yet they have no *Life in them, no Sap, no Virtue* from the *Root*, because they are no parts of it.

Even so it is here, in this *Mystical Fruit-tree*, *Christ and his Members*; his *People*, who are *Members of his Body*, they *Receive Life, Nourishment, and Virtue* from him; he is in them by his *Effectual Operations*: But as for others, who are not of his *Body*, who are not joyned to him by *Faith wrought by the Spirit*, he is not in them, they receive no *Virtue, Life, or Nourishment* from him; he doth not *Communicate himself* to them, as he does to his own *People, his Members*; for he is in them, and they in him, *1 Cor. 12. 27. Ye are the Body of Christ, and Members in particular, Col. 1. 18. He is the Head of the Body the Church. And Col. 2. 19. From the Head, all the Body by Joynts and Bands, having Nourishment Ministred and knit together, increaseth with the Increase of God.*

This is plain from *Christ's own words, John 15. 1, 2, &c. I am the Vine, and my Father is the Husbandman: Every Branch in me that beareth not Fruit he taketh away, and every Branch that beareth Fruit he purgeth it, that it may bring forth more Fruit.*

Ver. 4. Abide in me, and I in you: Ver. 5. I am the Vine, ye are the Branches; he that abideth in me,
and

and I in him, the same bringeth forth much Fruit, for without me ye can do nothing.

Thus have I drawn these Ten Pieces of Ordnance out of Gods own Magazine, and levelled them against this Idol, this false Christ, the Light in every Man and Woman; and it is fallen and broken, and Christ the true Light set up, and Worshipped in its stead, by all that Worship God in Spirit, and in Truth.

How dreadful is the Case of these People (*the Deceived ones among the Quakers,*) who set up an Idol instead of Christ, and Worship it, and Teach others so to do; thereby forsaking the Fountain of Living waters, and digging to themselves broken Cisterns that can hold no water. Well might the Apostle Peter, and the Apostle Jude also, call them Wells without water, and Clouds without water, 2 Pet. 2. 17. Jude 12.

Seeing they have forsaken the Fountain of Living waters, Jesus Christ, and trust to a broken Cistern, they shall return from it with their Pitchers empty, and be ashamed; they shall find no water of Life to refresh them: They are now empty Vessels, as all (who have the true Light in them) may perceive; They have no Light, Wisdom, Knowledge, nor Understanding, as Christ gives to his People: No Sanctification, no Justification, no Reconciliation, no Salvation. But it is not so with true Believers, for they have chosen the Fountain of Living waters, the Fountain of Gardens, the Well of Living waters, Cant. 4. 15. The Spring-head of the River of water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb, Rev. 22. 1. Who also gives unto every one of them, to have in themselves a Well of water springing up unto Eter-

nal, John 4. 14. so that out of their Bellies shall flow Rivers of Living water, John 7. 38. In so much that they do therewith water others, and so obtain yet more waterings themselves, Prov. 11. 25. So that their Souls are like watered Gardens, and as Springs of water, whose waters fail not, Isa. 58. 11.

We see then what a vast difference there is between *these Wells without water, these Clouds without water* afore-mentioned; who have set up their *Idol*, and trust in it; and those that have chosen the *Fountain of Living waters*: The one sort are continually dry, without any *true Refreshings*; as the *dry and barren wilderness without Fruit*: But the other continually *watered and refreshed*, and bringeth forth *much good Fruit*: As the *Tree Planted by the Rivers of waters, which bringeth forth his Fruit in due Season.*

4. I shall now proceed, and shew some other particulars wherein the *Quakers* say they do Excell all other Professors in the World, having already mentioned *three particulars*, (which *James Jackson* tells us of in his Book, p. 14. *Strong Man Armed cast out*, viz. In the *true Foundation, in Faith, and in*

The Quakers Humi- Knowledge: So Fourthly, in lity. Humility, and Spiritual abasement, and subjection to the Power and Kingdom of Jesus Christ; whereas other Professors are blown, swell'd, and puff'd up with Airy Notions, vain boastings, and self-conceitedness, as he there saith.

Ans. In Answer to which, I say, I should be glad to see these *good words and Professions* to have any thing of *Reality* in them, that they may not be, as the *Apostle* says of the *Love of some*, which is in *word, and in Tongue onely, not in deed, nor in Truth:*

For

For wherein does this *Humility* appear? I see nothing that looks like *Humility* amongst them, except it be in an *Outward Garb of Comely and decent Apparel*; and for that, they are (in good earnest) to be commended; I wish others would take Example by them herein, and avoid all Foolish Garbs and Fashions, unbecoming for Professors of the Gospel.

Yet this alone is but a *shew of Humility*; it is not *the Grace it self*: But it is plain and manifest by their *Principles, Behaviour, and Practice*, they Discover that which is *Directly contrary and Opposite to Humility*, i.e. much *Pride of Heart*, and are lifted up in themselves, as the *Proud Pharisee* was; and are perswaded, and profess, that they are not as other Men are; all are *Publicans and Harlots, in Ignorance, Blindness, and Darkeness* but themselves: Yea, all Professors of all persuasions whatsoever, that are not one with them in *Judgment and Practice*, they are all Deceived, and out of the way; out of the *Light, the Truth, and the Life*.

Now, what greater *Evidence of Pride* can Men Discover than this? Little cause therefore has this Author to boast of *his and their Humility*, and to accuse other Professors as *blown, swelled, and puffed up with Airy Notions, vain boastings, and self-conceitedness*; when they themselves are plainly seen and known to be the Men, *void of Humility, and swelled with Pride*.

5. Fifthly, This Author of the *Strong Man Armed cast out*, Commends the People with whom he now walks, for their *Unity*; not onely in *Opinion and Judgment, but in Spirit*: And *their Love is as the soul, that hath its Influence into*
all

P. 14. *The Quakers Unity.*

all the parts and Members of the Natural Body; so it is among them, which (as he says) makes them in all their ways, Doctrine, and Practice, to be but as one Man,

Answ. It is Answered; The Unity, Love, and Concord amongst the Quakers, is far from the Unity that Christ Commandeth & requireth to be amongst his People, the Members of his Body, the Church: He commandeth Love, Unity, Peace, Communion, and Fellowship to be between, and amongst all his People, his Members: And there is so, in their Degrees and Measures, which is discovered as Occasions and Opportunities are Offered.

But though there were (as there is not) that Unity of Judgment, Opinion, and Practice amongst themselves, as he saith there is; yet I say, it is far from that Unity and Love that is in the true Church of Christ, for these People have cut off, and separated themselves from the true Church, and from all the particular Assemblies, Societies, and Congregations of the Church of Christ; and do fancy themselves to be the only People of God upon Earth; excluding all others, for so he hath said. O Wonderful strong delusion! A Darkness, and Blindness, not Natural onely (as all Carnal Men are Blind) but surely, a Judicial blindness is upon them, Blindness as a just Judgment from the Lord, who hath given leave to the god of this World to blind the Minds of them that believe not. This Unity amongst themselves Dividing and Separating from all the Saints better than themselves (if we should suppose that they are of the Body) is the greatest Evidence of Enmity, strife, Schism, and Dissention that can be; for out of his own Mouth he is Judged: He Alludes to the Union between the Members

of

of the Natural body, their Union and Love (he says) is such a Union: Now consider, Were it not a strange and Monstrous thing in Nature, for some of the Members of the Natural body to combine together against all the rest, to Neglect, or disown the rest of the Members? Nay, the Members of the Natural body we know, have mutual, and tender care of, and Love one to another, even so it is in the Mystical body the Church: The true Members Love one another; and as they have Union with the Head, so they have also one with another: And where there is at any time any Dissention and External Separation, Corruption and Satan are the Cause of it, which should Occasion Repentance and Humiliation, and not boasting.

The Apostle Paul shews us plainly wherein the Unity of the true members of the Church

The true Unity of the true Church.

of Christ consists; which is another kind of Unity, than that among these People: He Discovers it briefly in this seven-fold Bond or Union; See Eph. 4. 4. There is one body, and one spirit, one hope of your Calling; one Lord, one Faith, one Baptism, one God and Father of all, &c.

First, one Body. All Believers in all Ages of the world past, present, and to come, in all Nations, Kindreds, and People, Worshipping God in Spirit, and in Truth, under all Forms, do make this one body.

1. One Body.

And this one body hath but one Spirit; as the Members of the Natural Body have but one Soul to Actuate and Enliven them, so also in the Mystical body; they all are quickned, taught, moved, and led by that

2. One Spirit.

one

one Spirit, which is the Promise of the Father, and of the Son.

Thirdly, The *Members of this one body* having *one spirit*, have also *one hope*;

3. *One Hope.* even the hope and expectation of all the good things promised in the Gospel; *Eternal Life, the enjoyment of God for ever.*

Fourthly, Another Bond of Union in the true Church; is *One Lord*, even our Lord Jesus Christ, unto whose Laws and Commands all his People are Subject.

5. *One Faith.* Fifthly, *One Faith.* That is, the true Justifying Faith of Gods Elect, wrought by that *one Spirit*, apprehending that *one Lord*, for Justification by him alone: Paul calls it the *Common Faith*, Titus 1. 4. *Titus mine own Son, after the Common Faith.*

Sixthly, Another Bond of Union in the true Church, is *one Baptism*, 1 Cor. 12. 13.

By *one spirit* we are all Baptized into *one body*; whether we be Jews, or Greeks, whether we be bond or free, and have been all made to drink into *one Spirit*. This *one Baptism* makes all Believers truly *one*.

Seventhly, The last bond of Unity of the true Church, is, *One God*, and Father of all who is above all, and through all, and in you all. All Believers are born of God, and are all Partakers of the *Divine Nature* among the Lords People, none of them have a better Nature than another, as to the Truth, but as it differs in the Degrees or
Mea-

Measures; to some God is pleased to Communicate a greater measure, to some a lesser Measure of Gifts and Graces, that one and the self-same Spirit Divideth to every Man severally as he will, 1 Cor. 12. 11.

We see here these seven Bonds are the true Bonds of the true Members of Christ, his Body, the Church; and are here mentioned and laid down by the Apostle as strong Reasons and Grounds why all the Members should endeavour to keep the Unity of the Spirit in the bond of Peace, and not Divide and Separate one from another, seeing they are all Members of one Body, and have but one Spirit among them all, and have all one hope, all of them but one Lord, one Faith, one Baptism, all but one God and Father; here is good Reason then they should be one among themselves, in Unity, Peace, Love, Fellowship and Communion one with another, as Opportunity serves.

So that the Author above mentioned hath little Reason to boast of that kind of Unity that is among the Quakers, if he consider these things.

Sixthly, The Author of the strong man Armed cast out, further tells us, That the Patience and Faithfulness of these People in doing and suffering the Will of God, is Remarkable; for the World is against them, though (as he says) they are the onely Innocent and harmless People upon the Earth; and because there is more of God amongst these People (the Quakers) than others, therefore are they hated of all Men, and every where amongst all Religions evil spoken of.

Ans^r. In Answer whereunto, I say, That Patient suffering for Well-doing is very Acceptable with God, and shall certainly have a great Reward from

6. The Quakers Patience.

from God; the Apostle *Peter* saith, 1 *Pet.* 3. 14. *If ye Suffer for Righteousness sake, happy are ye; But there is a Suffering sometimes for Evil doings, and Evil sayings: And it is better if the Will of God be so, that we Suffer for well doing, than for evil doing, v. 17.*

Now, it is true, These People (the *Quakers*) have been *Sufferers* as well as others; but for what have they *Suffered*? Has it been for *well doing*, for doing the Will and Work of *Christ*? They will say *Yea*, for doing the Will of *God*; but it follows not therefore that it is so: *Christ* will rather say unto them, who Required these things at your Hands? *Nay*, he hath forbidden them, your *False Doctrines and Opinions, your Disownings, Despisings, and Separations from the Precious People of the Lord*, in all the *Societies, Assemblies, and Congregations in the Land*, your *Disturbing of them, and Railing against them*, whilst they are about the work of the *Lord*, ye your selves being *drawn, or driven by the Seducing Spirit*, have done *his work*, (and not the *Lords work*) and have sometimes *Suffered* for it: And herein ye boast, and think your *Patience* is great, and that ye *suffer according to the Will of God*: But know, That it is not the *Suffering, but the Cause* that makes a *Martyr*: It is possible a Man may give his body to be *burned* (and that is more than to be *Imprisoned*) and yet not *suffer for Righteousness sake*. 1 *Cor.* 13. *Though I give my Body to be burned, and have not Love, it profiteth me nothing. Jesuites and Papists* have sometimes *suffered* for their *false Principles and Practices*; and so may others, and so have you. Therefore speak no more of your *Patient sufferings*, untill ye know that ye *Suffer for a good Cause, for well doing*; untill ye
Suffer.

Suffer for Christ, and for Righteousness-sake.

Thus I have gone through the several particulars, wherein the *Author of the strong man Armed cast out*, says, He and the People called Quakers, do Excell all other Professing People in the World; wherein it appears to all Men that have in them the Spirit of God, how grossely these People are *Deluded and blinded by seducing spirits*, that they give heed unto; which making strong Impressions in their Minds, they are Seduced, and carried away with them, never Examining of them, and Trying of them by the Scriptures, and so are easily Deceived. And it is a most dreadful Condition that they are in, and an Evidence of the greatest, and forest Judgment of God, that the Nature of Man is capable of, on this side Hell; a Judicial blindness and hardness of heart, upon any Man, or Men, is the greatest of all Judgments. And this is the punishment that God often lays upon Men that will not hearken unto him, that Despise his Word and Ordinances, his Worship, and his People: That will not Receive the Truth in Love, that they might be saved. Therefore God doth send them strong Delusions that they should believe a Lye; that they all might be Damned who believe not the Truth, but have pleasure in unrighteousness.

That which doth confirm this man, James Jackson, (*Author of the strong man Armed cast out*)

A false Perswasion of Conversion.

that he is truly Converted by the Light within, which he says, is Christ, is this; for that he finds such wonderful Effects in himself, (as he Accounts them) he is now become a New Man, he is turned from Darkness to Light, and from the power of Satan unto God; he is turned from all his former

Pro-

Profane, Wicked, Debauched course of Life, as he tells us, and also from being a *Parish Priest*, and not onely so, but he is also turned from being a *Teacher among the Independents*, and since come to joyn with the *Quakers*: And now he tells us, he is where he would, and should be; and concludes he is turned to the Lord: And counts it a Marvellous thing that any should Deny *the Light in every man to be Christ*; but say, it is the

Strong Man Armed,
p. 14.

Devil, or at best but the *Light of Nature*: But (saith he) it was never known, that the Devil, or Nature did ever turn any to the Lord.

Answ. For Answer hereunto, I say it is true, it was never known, that the *Devil, or the Light of Nature did ever turn any to the Lord.*

And here now is another Tryal of thy state, (and all others that are of thy Principles and Practices:) Ye take it for granted, that ye are turned to the Lord by Harkning to, Obeying, and Believing in the *Light within*; for thy part, James Jackson, thou hast given no Proof, nor Evidence at all according to Scripture, or the Experience of the People of God, that thou art yet Converted to the Lord: whereby any Man that is Taught of God, should be perswaded, that thou art truly Converted to the Lord: That which thou dost Manifest to all, and which thou thinkest is a ground sufficient to perswade them to believe that thou art a New Man, (and which it seems is enough to satisfie thy self) is this, because thou art turned from Profaneness to a more Civil Life; and hast also left several sorts of Professors, and now closed with the most Holy, Innocent People upon Earth; yea, the onely People of God, for so thou hast said of them. But let us further Try these

these two things by a true Touch-stone, and Weigh them in the Ballance of the Sanctuary: The one, *The Light within, of what sort it is:* The other, *the Effects of this Light,* what it produceth in men. And for that *Causes* are often Difficult to be known and discerned, *immediately, in and by themselves,* it is best to Try them by their *Effects,* that which they produce and bring forth; by which we may come to know of what Nature the Cause is.

So then; This *Light within,* thou sayest, (and wouldst have all Men to Believe) hath

The Light within Converts none to the Lord.

Converted Thee and many Thousands to the Lord, of the People called Quakers; but we are wholly left without any Proof, Sign, or Evidence, that you are *Converted to the Lord:* Nay, on the contrary, we see many *Proofs and Evidences,* that thou and they are not yet *Converted to the Lord,* as have been already (and more yet shall be) Discovered, whereby it will be made plain and manifest, that thou and they that are of thy mind, are utterly mistaken and deceived concerning both the *Cause and the Effect:* That is, ye are mistaken utterly concerning the *Light within; and the Fruits and Effects of it,* in, and among't you. As for Thee, James Jackson (*Author of the strong Man Armed cast out*) it is plain and manifest to a Spiritual Eye, That thou art yet *in the Gall of bitterness, and in the Bond of Iniquity;* for certainly, *The Tree is known by its Fruits;* a good Tree cannot bring forth bad Fruits: By the Fruits of Trees we know of what Kind or Nature the Tree is that brings them forth; dost thou doubt of this? thou need'st not, if thou dost but remember who it was that said it; and all Agree, and know it is a Truth. So then, Thy Fruits

Discover thee to be a *very Corrupt Tree*, bringing forth *sower, bitter, poysonous, deadly Fruits*; Thy *Grapes are Grapes of Gall*, thy *Clusters are bitter*: And the like are the *Fruits of the Leading Quakers amongst you*: Thou and they bring forth *False Doctrines, Errors, Heresies, and Blasphemies against God, his People, and his Truths*; ye give heed to *Seducing Spirits and Doctrines of Devils, speaking Lies in Hypocrisie*, which I shall plainly Discover in several particulars.

First, Thou sayest of many thousands of the *Lords peculiar People*, That "they
Strong Man Armed, "Build not upon the true
 p. 12. "Foundation, Jesus Christ,
 "but that the Teachers of all other Sects, and sorts
 "of Professors amongst the Presbyterians, Independents,
 "Baptists, and others, they ever Rejected,
 "Disallowed, and set at nought this stone, this
 "true Foundation, which is Christ in us the hope
 "of Glory, and Build upon some other false Foundation.

Now, let me tell thee, thou *false Tongue, set on fire of Hell*, hadst thou the *true Light* in thee indeed (as thou sayest of thy self) thou wouldst sooner have chosen to have had *thy Tongue cut out*, than to have spoken *this Lie in Hypocrisie*: Or to have had *thy Hand cut off*, than to have wrote it: For if it be better for a Man to have a *Milstone hanged about his Neck*, and to be cast into the Sea, than to Offend one of those *Little ones that believe in Christ*; what thinkest thou will be the punishment of him that Offends many thousands of those *Little ones*? Yea, when the Offence is so high, that he *Reproacheth, Slandreth, and Blasphemeth them*, and their Lord and Saviour in them; for he hath said, *He that Despiseth*

spiseth you; Despiseth me : Inasmuch as ye did it to one of these my Brethren, ye did it unto me : Thou Reproachest the true Light in many others by the Real Darknes within thy self : And if the Light that is in thee be Darknes, how great is that Darknes ? O it is very great and gross Darknes.

Consider these words, and who spake them, it plainly appears from these words spoken by Christ's own Mouth, that *the Light in Men, all unregenerate Men, is but Darknes* : It is *Real Natural Light, the Light of Reason, Understanding, and Conscience*, which yet as to the apprehending of *Spiritual things, is but Darknes* : for the *Natural Man* (though never so Wise and Rational) cannot see, nor Discern the things of God, in a *Spiritual manner* ; and *such a Light within thou hast, and mistakest it, for the true Light Jesus Christ*, as is manifest by the *Effects*, as was said ; for *Christ the true Light cannot Reproach his own People, nor the work he hath wrought in them, as thou dost ; therefore thy Light is Darknes.*

Natural Light is Spiritual Darknes.

Nay further, have we not good grounds to Believe, that *the Darknes* in thee, and many others of your Leaders, is more than that *Common, Natural Darknes*, that is, upon the Minds of all *unregenerate Men*. There is cause to believe that it is a *Judicial Darknes and Blindnes*, as was upon the Minds of many of the *unbelieving Jews* who Rejected Christ and his Gospel, after all his Teachings and Miraeles among them : Such a Darknes as the *Prophet Isaiah* speaks of ; *Make the Heart of this People fat, and blind their Eyes, that seeing they may see, and not perceive* : Not that God put in any more *blindnes* into Mens minds, but with-

holds his Grace, and denies his Spirit ; but permits the Evil Spirit, the god of this unregenerate World, to blind the Minds of them that believe not, lest the Light of the Glorious Gospel of Christ should shine unto them. And seeing that the Light of the Gospel does shine so Gloriously in this Day, and ye Reject it, and Despise it, we have cause to be perswaded you have in you this double Darkness and Blindness, notwithstanding all your Pleading for the Light within: Ye know not what ye say, nor whereof ye Affirm.

This Scripture, John 1. 9. grossely Mistaken.

Thou and thy Friends (as thou callest them) do quite mistake that Scripture, whereupon ye ground your Opinion and Perswasion concerning the *Light within*, John 1. 9. *This is the true Light, that Lighteth every Man that cometh into the World.* Thou and they put a meaning and sence upon it, though in other Scriptures brought against you, ye disown all meanings ; yet here ye make use of a meaning, but it is a false one: For it is not said, that *Christ the true Light*, is in every one that cometh into the World, but that he *Lighteth every one that cometh into the World.* Take then the very words, and the genuine sence is plainly this: That *Christ the true Light*, doth Light every one that cometh into the World, and That in two Respects: First, by an *Outward Light* ; and Secondly, by an *Inward Light*. The *Outward Light* is by the *Sun in the Firmament, with the Moon and the Stars*, this *Outward Light* all Men and Women have that come into the World, in all Nations, Tongues, and People: Secondly, *Christ enlightneth them by an Inward light also; by the Light of Reason, Humane Understanding, and Natural Conscience;*
by

by these *Lights* also he *Lighteth* every one that cometh into the World, according to that Scripture aforementioned : And so much (and no more) is intended by it, as it concerns every one that cometh into the World : He is called the *Father of Lights*, having Created divers *Lights* of several kinds. But now, as it concerns *Believers*, the peculiar People of God, the true *Light* *Jesus Christ*, enlighteneth them with another *Light*, besides the former, which none but they only are partakers of : The other *Lights* are but *Darkness* to this *Light* ; yea, the Scripture calls them *Darkness*, in Comparison of this true *Light* , *Jesus Christ* himself, the Son of *Righteousness*, when he arises upon the Soul he makes things manifest and clear, which before were hid in *Darkness*, 2 Cor. 4. 6. God, who Commanded the *Light* to shine out of *Darkness*, hath shined in our Hearts, to give the *Light* of the Knowledge of the Glory of God in the Face of *Jesus Christ*. But as for the *Wicked* and *Ungodly*, all *Unbelievers*, (which are the greatest part of the World) they have not this *Light* in them (as thou, *James Jackson*, and the Teachers among the Quakers do affirm, and contend earnestly for :) But they are of the Number of those which the Holy Ghost saith, by the Mouth of his Servant *Paul*, in 2 Cor. 4. 4. The god of this World hath blinded the Minds of them that believe not, lest the *Light* of the Glorious Gospel of *Christ* (who is the Image of God) should shine unto them : Look well unto it, that ye be not of the Number of these blind ones, blinded by the *Seducing Spirit*, which is got into your own blind Minds, and which ye call, and Blasphemously say, is *Christ* : his true *Light* in every Man. And verily, this is one sad Sign, that ye are indeed of that very

Number, even because ye disown the Gospel of Christ, the Scriptures of Truth spoken by Christ himself, and by the Holy Ghost: Saying and Affirming they are not the Rule to Christians in Faith and Obedience; neither do ye submit to have your Spirits Tried by them, but trust to the Light within, which is but Darknes, as to Seeing and Discerning of Spiritual things: For Spiritual things are Spiritually Discerned. And know, and consider this, That if the Gospel of Christ be not Received, and submitted unto, but Neglected, or Rejected, then it is hid from such: And in such a Case, the Apostle Paul saith, 2 Cor. 4. 3. If our Gospel be hid, it is hid from them that are lost, whom Satan hath blinded, lest it should shine unto them.

The Quakers Doctrine is directly contrary to the Scriptures.

Thou, James Jackson, and other Teaching Quakers, teach that Christ, the true Light, is in every Man and Woman in the World; But this is directly contrary to plain and positive Scripture: For before Conversion and Regeneration, all Men and Women are in Darknes, and Darknes in them; yea, are Darknes it self, in the Abstract, Eph. 5. 8. Ye sometimes were Darknes, but now are ye Light in the Lord: Walk as Children of Light. And 1 John 2. 8. Darknes is past, and the true Light now shineth: Heb. 10. 32. After ye were Illuminated, ye endured a great Fight of Afflictions. Paul knew that all Men were in Darknes, and Darknes in them: And therefore his Preaching was to turn them from Darknes to Light, and from the power of Satan (the Prince of Darknes) to the Living God: Yea, our Lord Christ himself, the true Light, saith, John 1. 46. I am come a Light into the World, that whosoever believeth in me, should not

not abide in Darknes; plainly implying, that before Men *Believe* they abide in *Darknes*.

And again, he saith, *John* 12. 35. *Tet a little while is the Light with you, Walk while ye have the Light.* Now, if Christ had been the Light still remaining in them, in every one, (as the Quakers Teach) Christ would not have used these words, *Tet a little while is the Light with you; walk while they have the Light*: It's like these Quakers would have Answered him boldly, (and Ignorantly enough) *We have the Light within us; it is always in us, and with us, and abides in us, and in all Men and Women in the World*: Go whither thou wilt, for we have the *Light within us still continually*: For certainly these Men would no more have owned him, nor his Doctrine had they been contemporaries with him, than they own him now in these Days: And we know they have *Denied him*, both in his *Person*, and in his *Doctrine*; as appears Manifestly in their Books and Writings, besides Denying of him, in Denying his Members.

It is Evident then, That the *Teaching Quakers* do Deceive the Poor, Ignorant, Simple People; *their Hearers*, with this Doctrine about the *light within*, and speak concerning it directly contrary to the *Doctrine of the Scriptures*: And these poor simple People (silly Women, as the Apostle calls them) *2 Tim.* 3. 6. finding, and perceiving there is some *Light within* that Discerns some things to be good, and moves unto it, and on the contrary, denies some evil things, and will not consent to known Evils; They do hereupon conclude, that *this is Christ the true Light*, according as they are Taught, not understanding the *Difference between Natural Light and Spiritual Light*, no more than their Teachers,

and so it passeth for a currant Doctrine amongst them, though it be most Absurd and false, and manifestly contrary to the Scriptures.

Conscience is a Natural Light.

Do ye not know that there is a Conscience in every Man and Woman, and that it is a Light according to its Nature? it hath so much Light, as not onely to see and know Earthly things, according to Reason and Humane Understanding; but also some things according to the Law of God, Rom. 1. to see, and to reprove for some gross evils and sins; As Murder, Theft, Drunkenness, Bestiality, Deceitful dealings, and such like things against the Light of Nature; which also the Law of God forbids: And this Light within every one does move unto some things that are Morally good and Honest, Reproving, and Troubling for the one, and Excusing for the other: But this Light can never lead to Christ without the Spirit of God, and the Word of the Gospel, which Reveals Christ fully: Therefore give unto Caesar the things that are Caesars, and unto God the things that are Gods. Ascribe unto Conscience the things that belong to Conscience, and unto Christ that which is his own: Set not a Creature in the Throne of the Creator; and by Worshipping an Idol, forsake the Living and true God.

Christ the true Light, is really in Believers, and in none else.

It is true, and a glorious Truth indeed (a precious Priviledge of the Saints, and peculiar People of God,) that Christ dwells in them; and this is a great and Glorious Mystery made known unto the Saints: (onely Believers) as we see, Col. 1. 16, 17. Even the Mystery which hath been hid from Ages, and from Generations.

rations; but now is made manifest to his Saints, ver. 17. To whom God would make known what is the Riches of the Glory of this Mystery, among the Gentiles, which is : Christ in you the Hope of Glory.

Here is a glorious *Mystery* revealed to the *Gentiles*, that they should now come in, and be of the *Church of Christ*, the poor *Gentiles* that never were call'd before that time : the *Gentiles*, who were formerly Excluded (in all the Generations before those dayes) they are now made fellow-heirs with the *Believing Jews* : And this Rich and Glorious Priviledge is also revealed to them : Christ dwelling in them by Faith, by his Spirit, and all his graces, and operations, communicating his Nature to them, that they are as really partakers of the Image of the second Adam, in righteousness and true holiness, as they were of the Image of the first Adam in sin and darkness.

But what is this Priviledge to the wicked, and unregenerate world, that lye in sin, and darkness? what Communion hath light with darkness? what fellowship hath Christ with Belial? Will Christ Dwell in the Soul where the Devil Dwells, and Reigns? Nay verily: If Christ come to dwell and abide in any Soul, and be a light unto it, he will surely cast out *Sathan*, that *Strong man Armed*, that keeps the house (as *Sathan* does in all wicked men) and *Sathan* shall Reign, nor keep house no longer but Christ will remove him, and come in his place, and Reign, and Rule, and Dwell there; and by his Presence, and Dwelling in the Soul, will give to such a believing Soul, sure grounds of hope of Eternal Glory: according to this word; *Christ in you the hope of Glory.*

And

*The Scriptures are
the Word of God.*

And seeing the Teachers among the *Quakers*, do slight and undervalue the *Scriptures* and deny them to be the *Word of God*, and to be a *Rule for Christians in Faith and Practice*; and prefer their own *Fancies*, and *vain imaginations* (moved often by *seducing Spirits*) before the *written Word of God*, let us consider the tendency of this strong delusion.

The Apostle *Paul* writes to the *Romans*, Chap. 15. 4. *Whatsoever things were written aforehand, were written for our Learning, that we through patience and comfort of the Scriptures might have hope.* The Church of God was for a long time without the *Scriptures*, God teaching his People immediately by his Spirit, or by *Angels*, mixed with some *Providential dispensations*, but when he had gathered his Church and People out of *Egypt*, he was graciously pleased to instruct them by a plain *written Word*, to be a perfect, standing Rule, both for *Faith and Practice*; And required (upon divers fore *Penalties* on the one hand, and *Rewards and Promises* on the other) that they should observe them.

And those that were Godly amongst them, took diligent heed thereunto, and great delight therein: How did the holy Prophet *David* (a man after Gods own heart) prize and value the *written Word of God*; (though he had but a small part of the *Scriptures*, to what we now have) as we see in all his *Psalms*, more especially in the 119. *Psal.* almost in every verse of that long *Psalme*, he makes mention of the *Law of God*, his *Statutes*, *Ordinances*, *Judgments*, *Precepts*, and *Commandments*, how he loved them, delighted in them, meditated in them;

them ; *O how I love thy Law ; it is my meditation continually ; he aimed at the keeping, and practice of them, as at a mark ; and tells us it is the nature, and property of all good men so to do, Psal. 1. The godly man meditates in the Law of God Day and night.*

But now these *Teachers and Leaders of the Quakers*, they express no love to the *Scriptures*, but the quite contrary; they Slight, and Undervalue them, and teach others to do so too; and deny them to be a *Christians Rule of Faith and Practice*, though spoken by *Christ himself in his own Person*, (a great part of them) who is truly *God*, as well as *Man*; and the rest *inspired by the Holy Ghost, who also is God*. Yet these Unreasonable and Unthankful men, deny them to be the *Word of God*, though spoken by *God himself* : We have much of the *Scripture* spoken, by *Christ's own mouth*, and *all was given by inspiration of God, Holy men of God, spake as they were moved by the Holy Ghost*, and is not the *Holy Ghost God*? How then are not the *Scriptures the Word of God*? Are not these men infatuated that will not own these things.

When the *believing Thessalonians* had heard the *Word of God*, spoken by *Paul*, and received it effectually, he thanks *God* for it; *for this cause thank we God without ceasing, because when ye received the Word of God, which ye heard of us, ye received it not as the word of men, but as it is in Truth the Word of God.*

And when any one would draw us to hearken to any *Private Spirit*, as of old they did (and so now) we are commanded by *God*, *not to hearken to them*, *Isaiah 8. 20.* but we are directed to the *Scriptures* : *To the Law, and to the Testimony, if they speake not accord-*

according to this Word, it is because there is no light in them: And Isa. 8. 9. Lo they have rejected the word of the Lord, and what wisdom is in them? So then; here we see plainly they that speak not, and write not according to the Scriptures, they have neither wisdom, nor Light in them.

Consider this, ye deluded People among the Quakers, that give more heed to a *dim, natural light within* (*darkned also by deluding spirits*) than to the *Light of the Scriptures*, though the *Sun of Righteousness shine Bright, and Gloriously in them.*

The Apostle John hath marked out such men, for wicked men 1 John 4. 6. *We are of God; he that knoweth God, heareth us, he that is not of God heareth not us; hereby know we the Spirit of truth and the Spirit of Error.*

What can be more plain? hereby then it is Evident, what sort of men *these are in this Generation*, who will not hear the Prophets, and Apostles speaking by the Spirit in the Scriptures: *he that will not hear Us is not of God: but on the contrary, he that heareth us, that is, obeyeth us, and is ruled and guided by that which we have spoken and written, he is of God, and is guided and taught by the Spirit of God, which God hath also given to them. that believe.*

And farther, This truth is also spoken by our blessed Lord and Saviour Christ himself, even from his own mouth: Joh. 8. 47. when the Proud unbelieving Jewes (such another proud, self-conceited People as are now in our dayes) would not receive his doctrine, he tells them plainly what they are, ver. 47. *he that is of God, heareth Gods words, ye therefore heard them not, because ye are not of God.*

Trem-

Tremble, and Quake at this Dreadful word, ye seduced People of the Quakers, who will not hear, nor be guided by the Scriptures, the written, and declared word of God: Ye are here pronounced by Christs own mouth, his Prophets, and Apostles; that ye are not of God: That is, ye are not born of God, ye are not born of the Spirit: for that which is born of the Spirit, is Spirit: ye are not regenerate, ye are not believers; ye are no members of Christ: ye are not taught of God, nor led by his Spirit, but by a false Spirit.

When Paul wrote to Timothy he commended him for that he had known the Scriptures from a child, which were able to make him wise unto salvation; 2 Tim. 3. 15. And sayes, that all Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; ver. 17. That the man of God may be perfect, thoroughly furnished unto all good workes.

But these men are so farr from being furnished to all good workes, that they are reprobate to every good work: they having cast aside the Scriptures, they can never be furnished any other way, to any good Work.

Let us consider how great a favour it is from God that we have the Scriptures; which are Gods Love-letters to Man-

The Scriptures are Gods Love-letters to Mankind.

kind; indited by his own Spirit, and written by his own servants, to woo them, and win them to accept of his own, and only beloved Son in marriage: that there may be a Contract, and an everlasting Union between them: and so they may become the Spouse of Christ, the Lambs Wife; And that although they have no Beauty, nor Comeliness upon them, yet that

that he will accept of them, notwithstanding their *Deformity*, if they will but *consent to the motion*.

And Oh who would not consent, to such a wonderfull condiscension in the Great, and Holy God, to such poor miserable creatures, as we are, *blind and deaf, deformed, foul, and filthy, poor, and needy, wanting all things that might make us acceptable in his eyes!* But though it be so, yet he hath promised that he will make us *Comely, and Beautiful, and Rich, with Ornaments, and a Crown of Glory, and no good thing shall be wanting to them that love him.* Therefore (all these things considered) let us have the *Scriptures* in high esteem; and walk by them, for we shall be judged by them at the last day.

But what a sad case are they in then who deny them as a *Rule to walk by*, and disown them? And if *so great a curse* shall be the portion of those *who take away any part of the Scriptures*, as that God will take away their part out of the *Book of Life*, and out of the *holy City*, and from the things that are written therein, *Rev. 22.* what shall we think will be the *Portion and Punishment* of those, who take away all the *Scripture* at once, and make it as a void thing; and deny them to be a perfect *Rule to Christians of Faith, and Obedience*; and do instead thereof direct men to a *blind guide*, that had need of a guide it self; for that it sees nothing of the *true way, the truth, and the life, without the Scriptures?*

Characters of false Prophets whereby they are known.

Now because the spirit of God who indited the *Scriptures*, and spake by the mouth of his *holy Prophets and Apostles*, and *Christ himself* also in his own person, hath told

us,

us, That *false Prophets and Teachers* should be in the *later dayes*, and should seduce, and deceive many ; And so subtle shall their *carriage and their Doctrine be (like their Teacher)* that they shall deceive (if it were possible) *the very Elect* ; And because also we know that *these are the last times, the last daies, even these dayes wherein we live*, in which dayes *these false Teachers (foretold)* should come ; it is our duty therefore, and it highly concerns every Christian to *try the Spirits*, because even Now many *false Prophets* are in the world among us.

Let us consider and examine than, who *these false Prophets and Teachers are* ; how they may be known ; What *Marks and Characters* there are set down in the *Scriptures* whereby these men may be known : for the *Spirit of God hath marked them out*, whereby they may be discerned from other men ; even whereby they may be known to be *the very men foretold*, that should come in *these last dayes*. Our Lord Christ hath bid us *take heed of them*, Luk. 13. 23. *Behold (saith he) I have foretold you of these things*. Let us therefore consider some particulars, as marks of these men.

First then, that in the Epistle of *Paul to Tim.* 1 Tim. 4. 1. *Now the spirit speaketh expressly, that in the later times some shall depart from the faith, giving heed to seducing Spirits, and Doctrines of Devils*.

1. Some shall depart from the Faith ; Now what kind of Faith is here meant ; it is not a true and justifying faith, for that none can depart from ; but it is a *Temporary Faith*, some shaddows and fancies resembling faith ; such a faith as our Lord Christ speakes of, Mat. 10. *They believed for a while, but in time of Temptation fell away*.

1. Departing from the Faith.

2. They

2. They also cast off, and departed from *Historical Faith*; for they regard not what is written in the *Scriptures*, either concerning *Faith or Practice*. And it is not so with these Men of whom we speak; consider, and Judge.

2. Character : they give heed to *Seducing Spirits, and Doctrines of Devils*.

They give heed to Seducing Spirits, and Doctrines of Devils. This *Mark and Character* is also seen conspicuously and plainly upon the *Teachers among the Quakers*; yea, so Evident is it, as if written with a Beam of the Sun.

Now, what *Doctrines do the Devils Teach*, when they are permitted of God, (for his Secret ends) to use the Tongues of Wicked Men? we

1. Against Christ. may be sure his Aim and drift will be to Preach against

Christ, to darken his Glory as much as he can; both in his *Humane and Divine Natures*; and in his *Merits, Works, Sufferings, Righteousness, Satisfaction, Reconciliation, Benefits, and Privileges* that he hath wrought, and brought unto his People. These things are manifest in several particulars, in their Books and Pamphlets.

2. Against the *Scriptures*.

And Secondly, Another particular of the *Doctrine of Devils*, which he will be sure to Teach his Disciples, it is to weaken, or Destroy the Authority of his *Word, the Scriptures, the Gospel of Salvation*; by which, Truth and Error may be known and proved: For if he once Destroy the *Rule and Measure of Doctrines*, (so that Men do not try them by a *known, plain, fixed Rule*) then he knows Men may Preach, and pretend their *Fancies, and vain Imaginations*, and obtrude them upon others

others, as most certain Truths. And hath he not Taught the Men of this Generation *this point of his Devilish Doctrine*? Do they not *sight and Despise the Scriptures, the Word of God*; and Offer, and prefer their own *vain, Idle Fancies*, instead of the *Scriptures*; even the Men of whom we are speaking, the Teachers among the Quakers? This is evident and clear to the Eyes of all who are *enlightned by Christ, and by the Scriptures*.

Thirdly, Against the Church. Thirdly, As the *Doctrines of Devils are against Christ, his word, and Gospel*, so also against *his People, his Church, all his Members*; they shall be sure to be *Cryed down, Slandered, Despised, Reproached, and Condemned, as Hypocrites*, in all that they say, and do, in, and about the Worship of God, in his Ordinances which he hath appointed, for as the Devil hath great spight and Malice against the Head, so also against the Members.

Now, do not the Quakers deal thus with the *Lords People* at this day? This is another particular point of the *Doctrine of Devils*, which the *Seducing Spirits* have Taught those who give heed unto them; how have they cryed down (with a *Blasphemous Noise* every where) all the *Congregations, Assemblies, and particular Churches of the Saints, of all persuasions, without exception of any*; as being all in *Darkness, in Babylon*, and set up themselves as the *most Holy, Innocent People*; yea, the *only People of God upon Earth*.

Fourthly, Another of the *Doctrines of Devils*, is this: When he hath done all he can to darken, and hide from his Disciples the true and only way of *Salvation by Christ, Revealed in the*
4. Resting upon their own Righteousness.

Gospel, and weakned the *Authority of the Scriptures*, and the *Credit, and Esteem of his People*: Then he introduceth and brings in *something of a Mans own*, instead thereof, (that he knows is *insufficient*, and will fail) in Order to Salvation: That is to say, *Man's own Righteousness, Obedience, and works*, and puts them upon trusting to these, and so Return again to the *Old Covenant of works*, and to neglect the *New Covenant of Grace*; which course he knows is the ready way to *Destruction*.

And he doth this with the more Efficacy in the minds of Wicked Men, because it is a *Remnant of Corruption*, even in the Minds of Good Men, of all by Nature; there is something of this remaining in the best, a *Secret esteeming; and over-valuing of something of their own*; which is seen in the *clear Light of the Spirit*, and confessed by all but the Quakers, although they have it in them most of any People, yet through the *Darkness of their minds* they see it not, neither will own any such thing, but tell us, *they own, and witness Perfection*.

Having mentioned these four particulars, which are the *Chief Points of Doctrine which the Seducing Spirits do Teach those that give heed unto them*: I shall now proceed to the rest of the *Characters*, which the Apostle plainly sets down by the *Directions of the holy ghost*, whereby *false Teachers may be known*; as we see, *ver. 2. Speaking lyes in Hypocrisie; having their Consciences seared with an hot Iron*.

Now, it is easie to mention many *lies in Hypocrisie*, which the Quakers are guilty of: Whereby *this Character* is deeply stamp't upon them, and made manifest to all.

The Third Character of false Teachers: Lies in Hypocrisie.

This

This is *one Lye in Hypocrisie*; That *Christ the true Light is in every Man and Woman that cometh into the World*, and that if they give heed unto, and Obey the Light that is in them, it is a sufficient Guide unto Salvation without the Scriptures.

First Lye in Hypocrisie.

I say, This is *false Doctrine, and a Lye in Hypocrisie*: Christ doth not dwell in Wicked, and Ungodly, Impenitent sinners; the Devil dwells in them, and Rules, and Reigns in them; he Ruleth in the Children of Disobedience, *Col. 1.* What Concord hath Christ with *Belial*, *Eph. 2. 2?*

Christ often stands at the Door, and Knocks, if any Man hear his Voice, and open the Door, he will come in, *Rev. 3.* but not otherwise: See the Arguments against this falshood.

Secondly, This also is another *Lye in Hypocrisie*; That the *Quakers build upon the true Foundation, Jesus Christ, and all other Professing People Build upon some other false Foundation.*

2. Strong Man Armed cast out, p. 12.

This is a *double Lye in Hypocrisie*, both as to themselves and other Professing People; many of them (I will not say all) do professedly Build upon a *false and Sandy Foundation*, which certainly will fail, *i. e. the Light within every Man and woman that come into the world*; and that is not *Christ*, but a *Creature*: There is a *Natural Light* we know in every Man and Woman, *Reason and Conscience*, but it is not *Christ*; he Created it, as all things else in the World, but what Comparison between the *Creator* and the *Creature*: This is at large spoken to else-where.

And concerning other Professing People, though

many of them (it is to be feared) do Build upon *false Foundations*; yet sure we are, many thousands of them do Build upon *the true and onely Foundation, Jesus Christ*: This Lye then is against those who Build upon *the true Foundation*.

*The Third Lye in Hypocrisie.
Strong Man Armed,
P. 13.*

Thirdly, This is another *Lye in Hypocrisie*, That they, (the Quakers) have a *true Faith*; that Faith whereof Christ is the Author and Finisher: but the Faith of all others is *an unholy, dead, Imperfect Faith*, it Sanctifies but in part, and so will never save to the utmost.

This is thus proved to be a *Lye*: There is no *true Faith* but it is known by its *Fruits, works, or Effects*, it *Purifies the Heart, and works by Love*; Love to God, Love to all his People, to his word and Gospel, to all that is of God, and from God. Now, it is very Manifest by the *Fruits* that the Quakers bring forth in their *Doctrines and Conversations*, that they have not *the Faith of Gods Elect*; it is but *presumption, a shadow of Faith*, whereof the Devil is the Author, their Instructor in other Doctrines also. And it is likewise (on the other side) manifest, that Multitudes of other *Professing Christians* (whom they Despise) have *true, saving, Justifying Faith*; by the *Fruits and Effects of it*, in their Hearts, and in their Lives and Conversations.

*The Fourth Lye in Hypocrisie.
Strong Man Armed,
P. 13.*

Fourthly, This is another *Lye in Hypocrisie*: They say the Knowledge that the Quakers have is a *Spiritual and experimental Knowledge*, by *Divine Revelation*: But the knowledge of the *Priests and Pastors of all other Religions in the world*, is but *Ignorance*,

Ignorance, they know not *Christ*, but call him *Devil*, or at best, the *Light of Nature*.

This is thus proved to be a *Lye*, and that a double one: Many of the Teaching *Quakers* are very *Ignorant*, even of the very *Principles of the Doctrines of Christ*, they were never Taught of God, we perceive it plainly by their *Discourse and writings*: O the wonderful *Darkness and Blindness* that is upon their *Minds*! A thick vail of *Ignorance*, as all *Natural, Unregenerate Men* have: but *their Vail is double; Natural, and Judicial*. The *Natural Man* hath not the knowledge of *Christ*, nor of the things of God, he cannot know them (in that state) because they are *Spiritually Discerned* and known,
 * 1 Cor. 3.

These People know not the true *Light Jesus Christ*, they know not the difference between *Natural Light and Spiritual light*, but give and ascribe that to the *Creature*, which properly belongs onely to the *Creator*: They know not the way of *Justification by Christ*, but *Blasphemously* slight it, as we find in their Books: And Teach that Men are *Justified by their own works*, directly contrary to the *Scriptures*, whereby at once, they *deny Christ*, and the whole Gospel, and the whole Design of God in the Covenant of Grace.

They know not how to Distinguish or Discern between the *Suggestions and Inspirations of a Seducing Spirit*, and the *workings of the Spirit of God in Mens Hearts*; neither do they know, nor give to their Hearers any *Directions* how they may *Try the Spirits*, whether they are of God or not, but plainly bid them *Hearken to the Light within*, give heed unto it, and follow it, and it will lead them to *Salvation*, which gives wonderful Advantage to *Satan*,

the Seducing Spirit, to work in their minds, even what he will, seeing they have no way to Discover him, he being Transformed (at such a time) into an *Angel of Light*, and in many things resembles the *Spirit of God*: And those Ignorant Teachers know no way how to discern him, having slighted and laid aside *the Scriptures*, whereby one Spirit is known from another, being destitute also of the *Spirit of God*: So that (upon this very Account) both they, and their Ignorant, simple Hearers, are under strong delusions, giving heed unto *Seducing Spirits*; and thence it is that their *Teachings, Books, and Pamphlets* are so false, and so directly contrary to the *Truth of the Scriptures*: And yet we see they boast of their *Knowledge*, and esteem themselves more Wise and Knowing than all others.

The Fifth Lye in Hypocrisie.
Strong Man Armed,
 p. 14.

Fifthly, Another Lye in Hypocrisie is this: The Quakers say, their *Humility* does far exceed all others; it is the emptying themselves of all their own Righteousness, Wills, Wisdom, and self-exaltation; and is a Real, Inward, Spiritual abasement, and subjection to the Life, Power, and Kingdom of Jesus Christ.

But O how contrary to these words, (nothing but words) are all their *Doctrines and Declarings* to the People, and in all their Pamphlets, if we compare one thing with another! For they do but deceive their simple, unwary Hearers with a flourish of some good words and expressions, now and then, that so they may the more readily Receive the deadly Poyson that is mixed therewith: They sometimes Profess in words that they own Christ and the Scriptures, but in deed and reality they deny both;

both; as is abundantly proved against them, and made manifest unto all.

And in *this very particular Lye in Hypocrisie*, this that I say appears plainly: For whereas he here says, they are the *most humble People*, in that they empty themselves of all their own Righteousness, Wisdom, and Self-exaltation, and have in them a real, spiritual Abasement and Subjection to Christ; whereas the quite contrary appears in the Substance of their Doctrines; Witness *Edw. Burrough's Works in Folio*, p. 33. where he says plainly, *God doth not Accept any, where there is any failing, or who do not fulfill the Law, and Answer every Demand of Justice.* So *William Penn*, *Sandy Foundation*, p. 29, 30.

“Obedience to Justification (*saith he*) ought to be
 “as Personally extensive as was Mans Disobedience to Condemnation: In which Real (*not Imputative*) sense those various terms of Sanctification, Righteousness, Resurrection, Life, Redemption, Justification, &c. are most Infallibly understood; for (*saith he further*) Impute, or Imputing signifies no more in Scripture, but to express Men Really and Personally to be that which is Imputed to them, whether as guilty, or remitted; for (*saith he*) any to be Justified from the Imputation of anothers Righteousness, is both Ridiculous and Dangerous, whence came that usual saying amongst many Professors of Religion; That God looks not upon them, as they are in themselves, but as they are in Christ.

We see now here plainly what Doctrines the *Teaching Quakers* bring forth; and how much it favours of *Humility and Self-abasement*, according to *this great Lye in Hypocrisie* afore-mentioned. This their Doctrine shews they are *swelled with*

Pride, to the very highest pitch of Pride, that Self-love (and Satan to blow it up) can raise them: Here they Account themselves perfect, and able to Answer every Demand of Justice, and will not be beholding to Christ for the Imputation of his Righteousness; this is the Humility of the Quakers. But O Miserable Creatures are they! and more Miserable are they yet like to be, whose Humility is the height of Pride, and whose Righteousness is nothing but the grossest sin and wickedness, and who have not the Righteousness of Christ Imputed to them, which is the Righteousness of God, and perfect, as well as Inherent Righteousness, Created of God, but yet imperfect.

This Doctrine of theirs is a gross Lye in Hypocrisie, and the Grand Doctrine of Devils; and therefore let it be accursed; yea, I say again, let it be accursed for ever. And as for the Teachers of it, they shall be accursed also, except they Repent.

The Grace of Humility hath the quite contrary Effects; it Teacheth Men to have a low esteem of themselves, and when they have done all they can in the ways of Obedience, to account that yet they are but unprofitable Servants.

This Humble Spirit was seen in Paul, who, though he were a great Apostle, yet he accounted himself less than the least of all Saints; yea, and teacheth all others to be of the same Mind: In lowliness of Mind, let each esteem other better than themselves, Phil. 2. 3. How far then are these Men from true Humility?

The Sixth Lye in Hypocrisie.

Strong Man Armed, p. 15.

Sixthly, Another Lye in Hypocrisie, is this: They say, their Patience is Invincible, to them is this Grace given: The

The World hath been against them, not for their own sakes, but for Christ's sake in them, though they are (he says) the most Innocent and harmless People upon Earth.

Now, whether this appears to be Truth or a *Lye in Hypocrisie*, may appear by their *Speeches and Writings*, wherein they express and manifest much *Bitterness of Spirit, Wrath, Anger, Malice, and Impatience*, as is in their frequent *foul, harsh Language*, that proceeds from them, both by their *Tongues and Pens*, against those who do *Converse* with them, or ask them questions, *Soberly, and Modestly*, with a real desire to be *Resolved*; or that ask them a *Reason* of the hope that is in them, or of their *perswasions* about such or such things; Their *Answers* ought to be given with *Meekness and Love*, That they may satisfy those who ask them, according to Truth: But instead thereof they commonly pour out *harsh words and speeches*, like those *Enemies of David*, *Psalm 64. 4. They whet their Tongues like a Sword, they bend their Bows, and shoot their Arrows, even bitter words.* Witness *Edward Burrough's Works*, p. 20, 21, &c. against a *Servant of Christ*, asking him serious questions, he Answered in such Language as this, (which others also of their Teachers do likewise own, and approve of.)

To all, or most of the questions he mixeth this Language, (and many Expressions to the like purpose) in his Answers. "Thou Re-

The Quakers Railing Accusations.

"probate, and Child of Darknes; we witness thee
 "to be in the Sorcery and Witchcraft, thou Dra-
 "gon; thy queries are Conjured in the Black Art,
 "out of the Bottomless Pit; thou Diviner, we
 "witness

"witness thee to be the Beast; thou Antichrist, who
 "looks at Christ's Death at *Jerusalem* alone; thou
 "Jesuite, art pleading for Christ afar off thee, thou
 "art Accursed; thou Beast, to whom the Plagues
 "of God are due: Thou Blind Hypocrite, thou
 "*Cain*, thou full of Subtilty; with the Light thou
 "art seen, and with the Life thou art Judged and
 "Condemned.

These words were poured out, with many more
 such like *Invectives* against him the *Querist*, and
 others from time to time, as Men have conference
 with them. But are these the *Fruits and Evidences*
of Patience; which they boast of, which they say
 they have attained above *all other Professing People*?
 Then what is *Impatience, Wrath, Bitterness, and*
Anger? Are not their *Tongues set on fire of Hell,*
and moved by the Devil, who brings the Fire from
 thence, and kindles it, and blows it up to a great
 Flame?

Nay doubtless, they are not onely *Pinch'd, and*
vex'd by serious Questions, and sound Scripture Ar-
guments, but also even *cut to the Heart*, as the Jews
 were against *Stephen*, when he dealt truly and
 plainly with them, as we see, *Acts 7. 54. When*
they heard these things they were cut to the Heart, and
they gnashed on him with their Teeth: So these Men
 they are *vex'd and Angry*, when they are Oppo-
 sed, and cannot Answer, they are *Pinch'd, and cut*
to the very Heart, which they shew and manifest
 by such speeches as these aforementioned; for out of
 the abundance of the Heart, the Mouth speaketh.

These I say, are *Lyes in Hypocrisie*: This then is
 another *Character plainly seen upon the Quakers*;
 whereby compared with the rest of the *Characters*,
 spoken by the Holy Ghost, they are manifested to
 be

be the false Prophets that should come into the World in these last days.

In this day is this Scripture fulfilled: The false Teachers who were fore-told expressly by the Spirit of God, that they should come in these last days; even now are they come in this Generation: They are Departed from the Faith, they give heed to Seducing Spirits, and Doctrines of Devils; they speak Lyes in Hypocrisie, having their Consciences seared with an hot Iron; which is the next Character to be Discovered.

Fourthly, Another Character whereby false Prophets & Teachers are known, which the Spirit of God tells us of, is this:

The Fourth Character of false Teachers: Their Consciences are seared with an hot Iron.

They have their Conscience seared with an hot Iron, 1 Tim. 4.2. This Expression, seared with an hot Iron, taken properly, is a Similitude of what is done Spiritually, in and upon the Consciences of some more than Ordinary notorious sinners, under a Judicial, as well as Natural hardness of heart, Blindness, and Reprobate sense; unto which Judgment God sometimes gives them up, for refusing to Receive and Harken to the Truth, often tendred, and Discovered to them; with some other Notorious sins. For as Natural Flesh seared with an hot Iron, is thereby made hard, dead, and insensible; so as it will not receive any Impression, nor is sensible, as soft, tender, lively Flesh is; so it is with the Consciences of some Men, which are seared, they have no Spiritual sense, nor feeling of spiritual things; but are dead, and hardened, blind and deaf, as concerning the things of God, of which those Christians that have tender Consciences, and soft hearts,

hearts, have a clear sight and sense of.

Men whose *Consciences are seared with an hot Iron*, they do think, apprehend, and believe, (and that strongly too) many things that are quite *contrary to the Truth*; both as to *Reason and Faith*: which things they *speak and write* accordingly.

Secondly, Another *Sign, or Evidence of those whose Consciences are seared with an hot Iron*, is this:

They will *Reject and Despise all plain Truths in Scripture*, as being contrary to their *Corrupt Natures, Principles, and Interests*, though they are never so much concerned therein, and though brought, and tendred to them with never so much Love, and earnest desire for their good and welfare; yet these things take *no Impression upon their hearts*, no more than *upon a stone*; they remain still the same, and no good is done upon them by any means.

Nay, Thirdly, (as another *Evidence of a seared Conscience*) The *means used to Reform them*, does the more *harden them*, and makes them the more *Desperate in sinning*; which is seen in their many *Imprecations, Revilings, Slandering, and bitter Reproachful speeches*, which proceed from them, against those that would do them good. Now, is it not hereby Evident and plain, That very many of the *Quakers are under this Judgment, of having their Consciences seared with an hot Iron*: So that *this Character* is also plainly seen upon them, as is made manifest particularly by their *Speeches, Books, and Practices*.

The Fifth Character of false Teachers:
Denying the Lord that bought us, &c.

Fifthly, Another *Character of false Teachers*, or rather their *Names spelled out at length*, with all the *Letters* that

that make up their *Names* plain and Legible to all who have clear sight, and walk in the *Light* : These are Named, and set down largely and plainly, both by the *Apostle Peter*, 2 *Epist.* 2. 1, 2, &c. and the *Apostle Jude* joyns with him ; see his whole *Epistle*.

2 *Pet.* 2. 1. *But there were false Prophets among the People, even as there shall be false Teachers among you ; who privily shall bring in Damnable Heresies, even Denying the Lord that bought them, and bring upon themselves swift Destruction.*

Ver. 2. *And many shall follow their pernicious ways, by reason of whom the way of Truth shall be evil spoken of.*

And now before I speak to the particular *Characters*, or *Letters*, whereby (being joyned together) we may spell out their *Names* ; let us con-

The Apostles Peter and Jude both agree in the same Characters of false Teachers.

sider this thing, which is of great weight and moment, to the Business in hand, viz. That the *Apostle Peter* spends a whole *Chapter* in decyphering, and marking out these false Teachers, which should come in these latter days : And so doth the *Apostle Jude* also spend his whole *Epistle* to the same purpose, concerning the very same Men, both of them Agreeing in the self-same particular *Characters*, *Letters*, or *Marks*, whereby they are known, as we may see in the particulars following.

First then:

The Apostle Peter saith,
2 Pet. 2. 1. *There shall be false Teachers among you, who privily shall bring in Damnable heresies.*

2. Secondly, Both brand them with this Mark, or Character, ver. 1. *Denying the Lord that bought them.*

1. So Jude, to the same purpose, ver. 4. *There are certain Men crept in un-awares, who were of Old Ordained to this condemnation, Ungodly men, &c.*

2. So Jude, ver. 3. *Denying the onely Lord God, and our Lord Jesus Christ.*

3. Thirdly, Both note their *Pride and Presumption*, in *Despising Government*, and *speaking evil of Dignities*: The most Eminent, and chief Persons, both in Church and State, Exalting themselves above them all.

3. 2 Pet. 2. 10. *They Despise Government, presumptuous are they, self-willed; they are not afraid to speak evil of Dignities.*

3. So Jude, ver. 8. *They Despise Dominion, and speak evil of Dignities.*

Fourthly, Both the Apostles note their height of *Pride and Presumption*, in *Despising Persons of greatest Worth and Eminency*, both in Church and State, i. e. *Dignities*. They both set out their *Pride and excessive Ambition* by way of *Aggravation*, telling us, That even the Angels of God, which are far more Excellent Creatures in Wisdom and Power than Men; yet even they do not bring *Railing accusation* against men, in any case; no, nor against the Devil: But *these* (with an Emphasis) as *Natural Brute Beasts*, speak evil of the things they

they Understand not; so that hereby is the sin of these Men Aggravated and heightened, who do frequently in their Pride and Displeasure bring Railing accusations against good Men, that Oppose their false Doctrines, as is already particularly shewed.

4. 2 Pet. 2. 11. *Angels which are greater in Power and Might, bring not Railing accusation against them before the Lord.*

5. Both the Apostles Mark them out by this Character, 2 Pet. 2. 17. *These are Wells without Water; Clouds carried about with a Tempest.*

4. So Jude, ver. 9, *Michael, the Arch-Angel, when contending with the Devil about the Body of Moses, durst not bring against him a Railing accusation; but said, The Lord Rebuke thee.*

5. So Jude, ver. 12. *Clouds they are without Water, carried about with Winds.*

They are Wells and Clouds without water, shews and shadows without Substance, Husks and Shells without Kernels, having some Form or shew of Religion, Godliness, and Christianity, but not the Power, the Life; no Real, or true Grace or holiness; no water of Life from the pure Fountain of Life; they have not the Spirit of Life, which in Believers is a Well of water springing up to Eternal Life; but these are as Clouds without water, carried about with the winds of Temptations, i.e. Secret impulses of seducing spirits, that hurry them to and fro, of their Errands and Business; and then they Cry, it is from the Light within.

6. A Sixth Character. Both the Apostles say, *They are in the way of Balaam*: 2 Pet. 2. 15. *They have forsaken the right way, and are gone astray, following the way of Balaam.*

6. So Jude, ver. 11. *Wo unto them, for they have gone in the way of Cain, and ran greedily after the Error of Balaam for Reward, and perished in the gain-saying of Core.*

The Apostle says, *They have gone in the way of Cain*; it's true, *Cain* slew his Brother: Now, these Men, though they rise not against any with *Material Weapons*, yet their hearts rise against their Opposers, as appears in that they whet their Tongues like a Sword, and shoot out their Arrows, even bitter words, like *David's Enemies*, Psal. 64. 4. In that sense they have gone in the way of Cain, and ran greedily after the Error of Balaam: And as the Apostle Peter also saith, *they are gone astray, following the way of Balaam.*

Now, what was the way of Balaam, the Error of Balaam? Was it not chiefly, in that he went so contrary to the known Will and Word of God; the Will and Mind of God was plainly, and often made known unto him; that he should not go to Curse the People of Israel, the Lords People: It was plainly and manifestly made known and Revealed unto him, and yet he would go, contrary to the plain revealed Will of God; which was the most Desperate Madnes and Folly that could possibly be: The Apostle calls it *Madness*, 2 Pet. 2. 16. *The dumb Ass speaking with Mans Voice forbad the Madness of the Prophet.*

Now, these Men, the Teachers among the Quakers, have gone in the way of Balaam, and do still
go

go and run greedily, earnestly after the Error of Balaam: In that the *Mind and will of God is plainly and fully Revealed, and made known unto them in the Scriptures*; and which hath been often, very often Declared, and proved by the *clear Light of the Gospel*, by many of his true and Faithful *Messengers and Ambassadors*, sent of God, and Taught of God, and have the mind of Christ, and have made it known unto them, and yet *so Blind, so Ignorant, so Desperately mad* are they, as that they go on still in the way of Balaam, after the Error of Balaam in this Desperate *Madness and wickedness*, as Balaam did in his, Directly against the *plain and clear word of God Revealed in the Scriptures*; as hath been fully proved in many particulars, by many that have pleaded against them, and manifested their Errors: And it may well be supposed also, that many of them run greedily after the Error of Balaam for Reward, or Advantage, being *Tradesmen, and great dealers in worldly affairs*, they may have Respect to the Recompence of Reward or Profit (in a quite contrary sence to *Moses's choice*) in *Trading one with another*, and making Advantages that way; for I am sure they have *no true Spiritual inducements* to go on in that way; but all are to turn them out of *this way of Balaam*: But they blindly go on, or are drawn, or driven, or carried as *Clouds in a Storm or Tempest*, as the Apostle saith.

The Apostle goes on further, and says, *They shall perish in the gain-saying of Core*; for as Core, and his Company with him perished for Opposing, and *Despising Moses and the People of the Lord with him*, and setting up themselves against them (and in Opposing them, they did *Oppose and Despise the Lord, in and among them*) even so do these People now,

they set up themselves proudly, in Opposition to all the Lords precious People in every place, and call themselves the only holy people of the Lord upon the Earth; and herein they go beyond, and above Core and his Company; for they did not deny but that Moses and others were holy, but they took too much upon them: Core and his Company would be Respected also, seeing all the Lords people were holy every one of them, and so they Murmured, and chid with Moses and Aaron, and said Proudly and Stubbornly, they would not come up, when Moses called them; they were very Obstinate, but yet gave no such Language, neither fell upon them with Railing Accusations, as these Men do against the Societies and Congregations of the Lords People: But Observe the Issue of all this; the Text saith, they Perished: Core and his Company Perished for their Pride, Gain-sayings, and Resistance; and what can these Men expect, but sooner or later, though not suddenly, or in that manner as they? Yet hath not our Lord said, That it were better for any that a Mill-stone were hanged about their neck, and they cast with it into the Sea, than that they should Offend one of his Little Ones that believe in him, Mat. 18.6. What Punishment then must be for him, or those who Offend so many thousands of the Lords little Ones, and Peculiar ones, dear unto him as the Apple of his Eye? Who can tell how sore a Punishment such shall be thought worthy of, when the Lord cometh with Vengeance against his implacable hardened Enemies?

7: Seventhly, Both the Apostles Mark them out for Punishments when their sin is come to its full measure and height; and do assure us, That as God hath Punished and Destroyed other great sinners in former

former Days, so he will do to these also.

7. 2 Pet. 2. 4. *If God spared not the Angels that sinned, but cast them down to hell.*

And ver. 5. *Spared not the old world, but destroyed it.*

And ver. 6. *And turned the Cities of Sodom and Gomorrah into ashes, making them Examples unto those that after should live ungodly. So these false Teachers.*

2 Pet. 2. 1. *They shall bring upon themselves, swift destruction. Their Judgment lingreth not, and their damnation slumbreth not, ver. 3.*

So also Jude notes their Punishment as others have been.

7. Ver. 5. *He destroyed the people of Israel that believed not, and Ver. 6. The Angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the Judgment of the great day. Ver. 7.*

Even as Sodom and Gomorrah, and the Cities about them, &c. are set forth for an Example suffering the vengeance of eternal fire. Woe unto them, &c. ver. 11.

The Apostles both having instanced in these former great examples of God's wrath upon great sinners, would have us to know and be assured, that as these mentioned were punished, so also shall these false Prophets and Teachers, that are marked out with these Characters, as they have both of them mentioned; for they both intend, and set out the same men, as we see both agree, and mention the same Characters or Letters, which being set together, a discerning eye will read, and understand who they are when they appear in the world in these latter dayes.

*Enochs Propheſie of
theſe ungodly ſinners.*

And as a further Assurance of their downfall and punishment, besides what these two Apostles have told us; Enoch also the seventh from Adam Prophesied of the ſe, ſaying, Jude ver. 14. Behold the Lord cometh with thousands of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against him.

We ſee here theſe ungodly men ſhall be called to an Account for all their ungodly deeds whatſoever: And in particular, for all their Erroneous and False Doctrines, Books, Pamphlets, and Writings, which have proceeded from them, wherein are ſo many hard speeches against Him, this great Him, even *Jefus Chriſt Himſelf*; who will ſhortly come to judge the world in righteouſneſs. Theſe

*The Quakers have
ſpoken Hard ſpeeches a-
gainſt Chriſt.*

men the *false Teachers* among the Quakers, have ſpoken many hard speeches against him immediately, and directly; and alſo against him mediately; that is, against his Members, his People, for in aſmuch as they did ſo against any of his Brethren, they did it unto Him; But O how many hard speeches, blaſphemous speeches have theſe ungodly ſinners ſpoken against him immediately, and directly, in denying, and diſ-owning of him, in his Perſon, in his Natures, in his Offices, in his Precious Death, Blood, and Sufferings, in his All-ſufficient Righteouſneſs, Satisfaction, and Juſtification, wrought for all believers; ſpeaking ſlightly of him, as a Chriſt aſar off, and at a diſtance, deſpiſing thoſe that ſpeak of a Perſonall Chriſt in Heaven; Own-
ing

ing no Christ but what they have within; and that's nothing but a blind, naturall, defiled Conscience; which it seemes can suffer them to blaspheme Christ now in Heaven, in glory, making intercession for all believers.

Of many of these horrid, unheard of Blasphemies against Christ, see Edw. Burrough's Workes in Folio pag. 33. 34. &c.

Also Will. Penn, Sandy Foundation, pag. 29, 30. &c.

These many hard, and blasphemous speeches spoken directly against our precious Lord Jesus Christ, he will shortly come to call them to an account for, and punish them accordingly: Yea, and for all the hard speeches spoken also against his people, who are dear unto him; it had been better for these men that a Millstone had been tyed about their necks, and that they had been cast into the Sea, than to have offended them, and spoken so hardly and falsely of them, as they have done. They make no difference among Professors; they separate not the precious from the vile.

These things are fully and at large set forth in three Dialogues between a Christian and a Quaker. By Tho. Hicks.

And further yet, he brands them with another plain, and notorious Mark, or Character, which is conspicuous to every eye, that by this Plain Character joyned to all the rest, so visible also, these being joyned and set altogether, we may spell their Names and their Natures so plainly, that we cannot mistake the men: for although there are other false Prophets and Teachers in the world besides

The Quakers separation from Christ and his People proves they are no Christians.

yet they are of another sort; we must spell their Names, and know them by other *Marks, Letters, and Characters.*

Now, *this Character* which yet follows in *this Epistle of Jude*, is in the 19. verse: *These are they who separate themselves; sensual, having not the Spirit:* Now, let it be well considered who they are that *separate*, and from whom they *separate*: There is a *Separation* indeed, that is not onely good and Lawful, but also a Duty: There is a Command for it; but what is that *Separation*? We see it plainly, 2 Cor. 6. 14, 15, 16, 17. *Believers* that were Converted by the Ministry of the Gospel, were Commanded to come out from among the *Heathenish Idolaters*, and not to be partakers with them any longer in their *Heathenish, Idolatrous Worship, in Worshipping Idols, Wood and Stone, the works of Mens Hands*: But what is that *Separation* to this *Separation*? This *separation* the Apostle takes Notice of, as a very *gross sin*; and we see it is one of the *Letters, or Characters of these Men* of whom they speak, the *false Teachers*; who being guilty of all those great and gross sins, which these two Apostles (*Peter and Jude*) had newly mentioned; he now adds to them all another *plain, broad, conspicuous brand*, and sets it on with an *Emphasis*, *These are they that Separate themselves; sensual, having not the Spirit.*

As if the Apostle had said in more words, *The false Prophets* that I have been now speaking of, and the many that follow their pernicious ways, *ver. 2. These are they, these are the People who separate themselves*; and from whom shall they *separate*? Even from the *People of the Lord, the Churches, Congregations, and Assemblies of the Saints.*

Now,

Now, do not *these Men* so? Do not the *Quakers* separate themselves from all the *Saints*, from all the particular Churches and Assemblies of the *Lords People*, in all the Land, as if they were *Heathens* and *Idolaters*; and speak evil of them, and Reproach them with many bitter words and slanders.

Witness *James Jackson*, (*Author of the strong Man Armed cast out*) in his Separation from the Churches of the *Independents*, who Reproaches the *Pastors*, and brings *Railing Accusations* against them, and many other of the precious *Saints*, even as the *Apostles*, *Peter* and *Jude*, do Declare as one of the *Characters* of these *People*, as hath been shewed: And yet he glories in this *his Separation*, and Accounts it (as we see) as one special mark of his *Conversion*, that he is turned from *Darkness* to *Light*, and from the Power of *Satan* (that *strong Man Armed* being now cast out) he is come to *God*, and to his *People*, who (as he tells us,) are the most *Holy*, *Innocent People* upon the *Earth*: And this his *Conversion* he ascribes to the *Light within*, which *Light* (as he also saith) hath *Converted Thousands* in like manner unto *God*; (yea, as he himself is *Converted*;) And counts it a *Marvellous* thing that those who think themselves *Christians*, should not Acknowledge *this Light within* to be *Christ*, the true *Light*, that hath done such marvellous things for him, and many others: But that they should call it *Natural Light*, or the *Devil*; he accounts this *Blasphemy*.

But now, if we do but Examine this his and others *Separation* according to the *Scriptures*, and look upon it in the true *Light* indeed, we shall see and find, that it is so far from being a *Mark*, or *Sign* of their true *Conversion* (as he and they ac-

count it) that it is indeed a *Mark and Evidence* of their Carnal, Dark, Unregenerate state: And so the Apostle Jude Accounts it to be; and a *Note or Character* of the Ungodly Men, the false Teachers, which he had been speaking of, throughout his whole *Epistle*; And sets it on as a plain *Mark* for all People to see and take Notice of; *These are they that Separate themselves*, Jude 19. Yea, and the Apostle John joyns his *Testimony* with him, to the same purpose, 1 John 2. 18, 19. The Apostle here speaks of some in his time, that were like these very Men in our time; As we see, *Little Children*, it is the last time: And as ye have heard that *Antichrist* shall come, even now are there many *Antichrists*, whereby we know that it is the last time. And he makes their *Separation* (as we see) a *Character* of their wickedness, ver. 19. *They went out from us, because they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us.*

We see here what *separation* from the People of the Lord, and their Assemblies is Accounted, by this Apostle also, he tells us plainly, it is a *Mark or Character* of wicked Men; That such as so separate are none of the Number of Gods People, they went out, or separated from us, because they were not of us; they were none of Christ's Members, no Believers, as we are; they were not of us: For (saith he) if they had been of us, if they had been of the same Body with us, whereof Christ is the Head, then no doubt they would have continued with us, and not have separated from us; but it is so, they went out from us, they forsook us, and separated from us, that it might be made manifest, that

that *such were not of us, that such were not joyned to Christ, as we are.*

So then, what grounds of boasting this *James Jackson*, or any other of his Principles and Practice, have in their *separations* from the true Churches of Christ, (and joyn with a deluded, Ignorant People that *Fansy* themselves the onely People of the Lord, as being Converted by the Light within) we leave to those who are Taught of God to Consider and Judge.

Alas, Poor, Ignorant, Deluded Men! They Understand not, That a false, and Lying Spirit (or many) is gone forth among them, and hath

A Lying Spirit is gone forth amongst the Quakers, which Seduceth them.

Deceived them. If there were but *this one Mark or Character*, (though there are many more mentioned) yet it were enough of itself to Discover them, that they are led by a *Lying, Seducing spirit*, which hath perswaded them: That is, Their “Dis-owning, and Reproaching so many Thousands of the Lord’s People; Ministers and Ambassadors sent of God, Pastors of particular Churches and Congregations; all Professing People in the Land, yea, in the World, without exception of any.

And although many that are called *Ministers* in the Land, and many *Professors* are grossly guilty of sin, and deny Christ in their Works and Doings, which is to be Lamented; Must therefore all the *Saints and true Members of Christ* be Disowned, and Denied also, whereof there are many thousands? If these Men had the Spirit of God, and were enlightned, and led by him, they would make a *Difference*, and separate the *precious* from the *vile*; but they do not *Distinguish* between the *Righteous* and

and the *Wicked*, but Condemn them together, and so are Abomination to the Lord: So that thereby it is plainly seen, that *they are not of God*; that they are not as his Mouth to the People (as they pretend) *Jer. 9.* It is the *Seducing Spirit*, we may be sure, that doth bely, and Reproach the Lord's People, and his Works and Operations in them. By this, and other *Characters* afore-mentioned, we may be as sure who the Men are, as if their Proper Names (whereby the World knows them from other Men) were Recorded in Scripture. For as the Lords People may certainly know that their *Names* are in the Scriptures, and are Written in Heaven, in the Book of Life (Gods Eternal Decree, and Secret Counsell) by Seeing and Reading their *Natures, Properties and Qualifications* in the Scriptures, to which Eternal Life is promised: I say, they may know thereby that they themselves are the Persons, as certainly as if their *Proper Names* were there Recorded, whereby they are known amongst Men: So on the contrary, of Wicked and Ungodly Men, they are also known, in like manner, by their *Natures, Properties, and Qualifications*.

We know who hath said,
Births of the Spirit, That which is Born of the flesh,
and of the Flesh. is flesh; and that which is Born
of the spirit, is spirit: We may know of what it
 is Born by the *Birth* that is brought forth: *Satan*
 he broods upon the Carnal Spirits of wicked Men,
 and begets *false Notions, Opinions, and Principles*,
 we may know they are of his begetting by their
Form and Shape, when they are brought forth:
Principles of Pride, self-love, false Notions, and
 other Deformed shapes, when they are Conceived,
 then

then after a while they are *brought forth*, they are *born*, they are *Published and Declared*; in *Discourse, Preaching, Writing, or Printing*; the *Births* of Mens minds, their *Fleshly, Carnal Minds* are brought forth into the *World*; and they are so like their Father the Devil, that thereby they may be known who was the Father of them.

So on the contrary, *That which is Born of the spirit, is spirit*; the *spirit of God dwells* in his People, and he daily works, and moves in them, he *Inspires* them with *Truths*, according to the Mind of God, which the *Spiritual Mind Conceives*, and brings forth in *Prayer, Preaching, Discourse, and Writings*; and these *Conceptions* are *Born and brought forth into the World*; to the View and Knowledge of all: And that which is thus *born of the spirit, is spirit, or spiritual*; it is *Truth*: According to the *Mind of the spirit*; for he that is joyned to the Lord, is *one spirit*; one with him, of his Mind: The Saints are Unanimous, of the same Mind with God, as Wicked and Unregenerate Men are unanimous with the Devil; they are of his Mind, and he of theirs; for he Ruleth in the Children of Disobedience.

The *Devil* speaks against *Christ*, and so do they; though they will own him in Words, in Form, in Shew, and Pretence, yet in Deed, in Works, really, they deny him: The *Devil* will own the *Scriptures* in words, as he does *Christ* in words, and say, *Thou art the Holy one of God*; so will those who are *one spirit with him*, but will deny him really, and according to Truth.

The *Devil* will own the *Scriptures*, and Argue from them, to attain his ends, but never to prove a *Necessary Truth*: So *false Teachers* are unanimous
with

with him in these things; for he that is *joyned to the Devil, is one Spirit*, even as he that is *joyned to the Lord, is one Spirit*.

How great then is the sin of these Men, who *Conceive in their Minds, and bring forth the Births of the Devil*; as all *Doctrines of Devils* are! Surely, These *Spiritual sins* are greater than *fleshly sins*; as *Drunkennes, Gluttony, Adultery, Murder, &c.* (If Robbery, or Murder of a Man be so great a sin, what is it to Rob God, and to Crucifie, and be guilty of the Blood of Christ.) Though for these, and such like, when Men will not be reclaimed from them, God often gives them up to a *Reprobate Mind*, Rom. 1. Even so he does also for these *spiritual sins, false Opinions, Doctrines, and Principles*: Concerning Christ, his *Natures, Righteousness, Merits*, and the *things of God*, when they will not be Instructed, but hate to be Reformed, and change their Mind, when they will not hearken to the *Truth*, but still resist it, disown it, contradict, and Blaspheme; when the Truths of the Gospel have been often Offered, and tendred to them, yet they will not hear, nor regard, but rather *believe Lyes*, than the *Truth*, then God gives them up to *Strong delusion*, to believe Lyes, and to hearken, and give heed to *seducing spirits*: this is a very dreadful state indeed, they draw these *spiritual Judgments* upon themselves by these *spiritual sins*.

The *Quakers* setting up this *Idol, The Light within every Man and Woman*, is a greater sin in them, than for *Jezebels false Prophets* to set up *Baal*, and Pray unto it, and trust in it, instead of the *God of Israel*. May it not (*Ironically*) be said to them,

as

as *Elisha* said to those *false Prophets*, Cry aloud, for he is a god (as ye say) but he is but a *Blind god*, he hath *Eyes* indeed, but he cannot see ; *Ears*, but he cannot hear ; *Hands and Feet*, but he cannot move, to help, or do any thing for those who Trust in him, without help from another.

If these Men will not be *pleaded*, nor *perswaded* out of their *Vain, Ignorant, sottiſh Opinion* of the *Light within every Man and Woman*, being *Christ* ; let Men endeavour to *Shame* them out of it ; for it hath not so much as a *ſhew, or shadow* of Truth in it ; but is plainly a *moſt dreadful deluſion* of the *Devil*, and a *great Blaſphemy* againſt *Christ*.

This Opinion of theirs , with other of their *false Principles*, ſprings from *Pride and Ignorance* : And this the Apo-

The false Opinions of the Quakers ſpring from Pride and Ignorance.

ſtle Obſerves concerning ſuch Men, 1 Tim. 6. 3, 4. *If any Man teach otherwiſe, and conſent not to wholeſome words, even the words of our Lord Jeſus Chriſt, and to the Doctrin which is according to Godlineſs. Ver. 4. He is Proud, knowing nothing, but Doting about Questions, and ſtriſe of words, whereof cometh Envy, Strife, Railing, Evil ſurmifings. Ver. 5. Perverſe Diſputings of Men of Corrupt Minds, and Deſtitute of the Truth, &c.*

Such kind of men were alſo in the Apoſtle *Johns* time, as we ſee *Rev. 3. 17*. They were *Proud and Ignorant* ; They thought themſelves *Rich*, and had need of *Nothing* ; whereas indeed they were *poor and miſerable, and blind and naked*.

It is our duty to diſcover theſe kind of people, to try them, and to make them manifeſt to the world as much as may be : for their *false Opinions* of *God, of Themſelves, and of Others*, is no leſs than *Blaſphemy*,

my, Rev. 2. 9. *I know the blasphemy of them that say they are Jewes, and are not, but are the Synagogue of Satban, The Church of Ephesus is commended for this, That as they cannot bear these false Teachers, so also to discover them, to try them, and make them manifest to others, by Scripture Characters and Marks, by which they may be known : Rev. 2. 2. I know thy workes, and thy labour, and thy patience, and how thou canst not bear them which are evil ; And thou hast tryed them which say they are Apostles, and are not, and hast found them Lyars.*

The Quakers deceive, weak and simple minds.

The Apostle speaking of *deceiving and deceived persons,* he tells us, they shall not long continue thus to *deceive ; for their folly shall be made manifest to all men : 2 Tim. 3. 8, 9.* The Apostle by the Teachings, and Inspirations of the Spirit of God, having in the former verses told us, *that in the last dayes perillous times shall come, That men shall be lovers of themselves, proud, boasters, blasphemers, &c.* in the next verse he shewes us a Token, and sets a Mark of distinction upon them : *Of this sort (saith he) are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ver. 7. ever learning and never able to come to the knowledge of the Truth.*

We see here, what sort of men are active to deceive ; what they do privately, *creep into houses ;* and also the subjects they work upon ; by their *cunning craftiness,* whereby they lye in wait to deceive (as the Apostle saith) That is, *silly women, simple people, persons of weak understandings, and naturall faculties ; of shallow capacities, easily led away, with divers Lusts, and Errors ; such kind of weak*
and

and simple minds are easily deceived : They know not how to distinguish between *Truth and Errors* ; they are still *Hearing and Learning*, but are never able to come to the knowledge of the *Truth* : at least they are never able to come to the knowledge of *some Truths*, for some *Truths* lye more deep than others. Some are more easie to be apprehended, than some others : some *Truths* are *hard to be understood*, as the the Apostle observes ; which they that are unstable, pervert ; yea, and they that are but weak, and shallow of understanding, do also pervert, mistake, misapprehend, and misapply.

As for instance *in this very thing* ; *This Principle and Opinion* of the Quakers, concerning the *Light within* : We know how they apprehend it ; Their Teachers, and their hearers, they call it *Christ* : who lighteth every man and woman that cometh into the world ; This Notion borders upon a *Truth*, and hath some small shaddowy resemblance of a *Truth*, but is not a *Truth*, as these weak people apprehend it. For there is a *light within* which sees, and works, and moves several wayes, toward that which appeares good, according as it apprehends it, and against what it thinks to be evil ; now this herein hath some resemblance of *Christ* ; and his *Spirit* : and so *weak minds, silly men, and women*, may think it to be so indeed ; especially when they hear it positively, and plainly asserted, affirmed, and contended for, by men who have gained their affections, by their demure Countenances, modest behaviour, and apparell, and many good words, and fair speeches, with seeming zeal ; they are thereby confirmed in this perswasion, that surely it is *Christ* indeed.

But *this perswasion cometh not of him that calleth*

us : Gal. 3. 8. (as the Apostle here saith) but ariseth from *weakness and ignorance* ; from the *darkness of the understanding*, helped on, and strengthened by that *deceiver of deceivers, the seducing spirit* ; who is still ready, as to *beget*, so also to *feed and nourish false Opinions*, in the minds of all ; as God permits him.

Certain it is, *Reason and Natural Conscience is a Light within*, and discerns many things, both *good and evil* ; and acts towards, or against them, accordingly ; so far as it sees and discerns, according to the *measure of Light* that is in the *Conscience* : This is clear from Rom. 1. where the Apostle speaks of the worst of men, who had *this Light* in them, and therefore were inexcusable in going against it. *This Light within*, though it be not *Christ*, yet it was created by *Christ*, as all things else were, but it cannot go beyond its bounds ; No more than *Natural water* can of it self, rise higher than the *spring head*, the *light within* cannot see *Christ*, nor the *way, and means of Salvation by him*, without the *light of the Scriptures, and of the Spirit of God*.

But the Quakers are strongly confirmed, That *the Light within every man and woman is Christ* ; let all men say what they will to the contrary : yet most certain it is that *this Opinion* of theirs, was *begotten by ignorance*, and is *nourished and maintained by Pride* : for they having asserted it, and so long stood to it, in upholding it ; they have not the *humility* to retract, and acknowledge an *Errour*, (though some may be secretly convinced that it is so) for it is *Natural* to men to maintain, and stand to what they have once *owned and asserted* ; they are loth to stoop, and acknowledge *ignorance*, no
not

not unto *God himself*, much less to Men.

I am perswaded, There were never any Sect, or sort of People from the Creation of the World to this day, that were *more irrational, and less spiritual* than these People the Quakers are in all their *Discourses, Principles, Books, and Practices*; nor greater *Enemies to Christ, his Gospel, and his People*. "As the Lord Liveth, who hath delivered me out of great Tribulations, and saved me from the hand of the Enemy, I will contribute my utmost abilities to throw down the Enemies of our Lord Jesus Christ, and these, and all Doctrines of Devils, and Lyes in Hypocrisie, and whatsoever else shall Oppose him, or his Interest in the World.

Now, this being manifest by all *these Marks and Characters* that have been mentioned, That these Men, the *false Teachers among the Quakers*, are the *false Teachers* spoken of in the Scriptures, that should come in *these last days*: The Apostle also tells us, that *they shall not long continue to deceive*, they shall be of no long standing, for *their Folly shall be made manifest unto all men*, 2 Tim.

The Quakers shall not long continue to deceive.

3. 9.

The Apostle here compares them to *Jannes and Jambres*, two of *Pharaoh's Magicians* (whose Names are to be seen in some Ancient Authors) who withstood *Moses* in his time; so do these *resist the Truth, Men of Corrupt minds, Reprobate concerning the Faith*.

These Teachers (Men of Corrupt minds) resist the Truth, a most dreadful sign of Reprobation; though the Truths of the Gospel are brought, and plainly laid before them, to turn them from the Er-

ror of their way, in their false unchristian Principles and Practices, yet they resist the Truth, they disown it, and reject it, and they that Offer it to them; and that with many reviling hard speeches against them for so doing: Like Swine they trample Pearls under their Feet, and turn again and rent you: Being Men of Corrupt minds, and Reprobate concerning the Faith; their minds are Corrupt, Carnal, Filthy, Defiled with false Notions, Erroneous Opinions, and Conceptions of things, according to their dark, carnal apprehensions, mixed also with Satans false glosses, and deceitful appearances in their minds; and so they become Reprobate concerning the Faith: That is, without Judgment, or any true Understanding in Matters of Faith, according as the Scriptures have revealed them.

But it follows, ver. 9. They shall proceed no further, for their folly shall be made manifest unto all men, as theirs also was. After they have done their work, and filled up the measure of their Iniquity, and fulfilled the Scriptures, what was fore-told of them; then they shall be Discovered and made manifest, and that to all men, even to their own party also (as well as to others) who have been long deceived and seduced by them: they shall then fall off from them by degrees, and leave them, and forsake their meetings. They shall be known to be deceitful workers, their folly shall be made manifest, as theirs also was, that is as the folly of Jannes and Jambres, the Sorcerers or Magicians which deceived the People for a while with false shews and appearances of things which were not so in Reality and Truth; afterwards they were discovered to be but a Cheat, and deceitful workings.

So these men with all their Counterfeit Coin and
Deceit-

Deceitful Wares, which they *expose and offer to People in the dark*, and which they will not (by their good will) bring unto the *Light of the Scriptures*, which would make things manifest unto all; yet they shall in due time be brought to the *Light*; their *folly shall be made manifest unto all*.

And is not *this Scripture* in a great measure fulfilled already, even at *this day*? The Men, these *false Teachers*, their *Opinions, Principles, and Practices* have been of late time, more than ever before, laid open, and their *Folly, and gross Ignorance, and Errors made manifest unto all*, and so will be still more and more.

See three Dialogues between a Christian and a Quaker, by *Tho. Hicks*, where they are made Naked before all Men to their shame.

God hath (of late time more especially) stirred up the Spirits of some of his People, to *search into, and Examine their Opinions and Doctrines, and to try them by the Scriptures, spoken by God himself*; and they find that these Men have spoken contrary to what God hath spoken: The *Doctrine of these false Teachers is contrary to the Doctrine of Christ* made known to us in the Gospel, they are *detected, discovered, and made manifest to all*, except some of their own Party, (Friends as they call them) who it's like are so Charmed by them, as that they will not hear, nor hearken to any thing that is said *against them or their Principles*, though spoken according to truth: Nay, they will not hear *God himself speak*, for they *Neglect and Despise the Scriptures*, and prefer their own *simple Pamphlets* before them.

Now, seeing these things are so, I shall in sincere Love

Good Council to the Quakers.

and Pity to the Souls of these People, the Quakers, give them my Advice and Council according to Truth, whether they will hear it, or whether they will reject it; I am perswaded there are *some amongst them who have true and real intentions and desires after the truth, to hear it, and to do it*; and therefore there is some hopes of such, that if they would give themselves to *search the Scriptures, concerning the Principles of their Teachers*, and be earnest with God to give them *his Spirit to Open their Understandings*, they might clearly see the gross Folly and Errors of these Men; and that they would read *other mens Books* (wherein they are concern'd) as well as *their Friends Books*: thereby also *their Light within would be the clearer*: But whilst they Neglect or Decline the *means of knowledge*, no marvel though they remain *Ignorant*, and are seduced.

Leave the Quakers Meetings.

My Advice and Council is further, That you would *leave the Assemblies of these Men, separate your selves from their Congregations and Meetings*: Now is separation seasonable, according to the Scriptures, *separate from them*, because they have *separated from Christ, and from his Church and People*; they are *gone from the truth*, and are *turned unto Fables*; and they give heed unto *seducing spirits, and Doctrines of Devils, speaking lyes in Hypocrisie, having their Consciences seared with an hot Iron*; so that they will not hear, nor hearken to the Truth as it is in Jesus.

They *sight and despise the Scriptures*, and therefore *what Light is in them, what Wisdom is in them?* Nothing but *Darkness and Ignorance*, improved also by *subtil seducing spirits*, which (except they speedily

speedily Repent) will draw them down into the Bottomless Pit.

And next I advise you, Come
and joyn your selves to the Lord, and to his People; come *Come to the Assemblies of the Saints.*
 into their *Assemblies, Societies, and Congregations;*
 there ye shall hear *Christ truly Preached, and set*
forth according to the Gospel, whereby your minds
 may be enlightened to see the *Beauty of Christ indeed,*
 with all his *Benefits and Priviledges* purchased for
 his People; and this may make you fall in *Love*
with him, and to chuse him for your Lord and Hus-
band. O take heed of forsaking, or Neglecting
 the *Assemblies of the People of the Lord,* as the man-
 ner of some is; it is a very Dangerous thing. See
 the Consequences of it, which the Apostle tells us
 of in the 10. of the *Hebrews,* it is a Sign, or fore-
 runner of *that great sin, the sin against the Holy*
Ghost, as it is there set forth. Come then to the
Assemblies of the Saints, for the Lord is among them,
and in them, and Communicates himself unto them;
 he reveals his Mind, his Secrets to them that fear
 him. Ye are now in a *dry and barren Wilderness,*
 where there is *no Water, no Water of Life,* your
 Souls will be lean, and starved for want of *Food,*
for want of the Bread and Water of Life, unless ye
 come unto him, that ye may have Life; your teach-
 ers themselves want this, having forsaken the *Foun-*
tain of Living Waters, and run to *broken Cisterns,*
 which hold not a drop of Water. The *Light within is*
but Darkness to the true *Light Jesus Christ.* Your
 Teachers themselves want water, being *Wells with-*
out water, and Clouds without water, carried about
with winds. Therefore come to the *Fountain of*
Living waters, to the Fountain of Gardens, that
 waters

waters all the Gardens, all his Churches, and every particular soul; and their souls are as watered Gardens, and as springs of water, whose waters fail not: For there is in them a Well of water, springing up unto Eternal Life. Come then, and be partakers of these Priviledges; be one with Christ, and with his People; and ye shall be enlightened by Christ the true Light indeed, and Life indeed, who will guide you, and lead you into Green Pastures by the Rivers of waters; who will feed you with the Bread and Water of Life, unto Eternal Life.

FINIS.

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